

PRIFYSGOL CYMRU  UNIVERSITY OF WALES

**INTERNATIONAL BAPTIST  
THEOLOGICAL SEMINARY**

**Postgraduate Certificate**

**in**

**Theology**

**(PGCTh)**

**COURSE HANDBOOK**

**2010/2011**

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## SUMMARY OF THE COURSE

The course is a Postgraduate Certificate in Theology (PGCTh) and has been specially designed by IBTS, Prague. The University of Wales, a major British University, validates the course as a taught postgraduate course in theology.

- The course is designed for theology graduates and others who want to engage in postgraduate level study in Theology.
- The PGCTh course operates a modular structure. The Certificate consists of 60 UW credits (=30 European Union Credit Transfer, hereafter ECTS ) which can be made up from varying combinations of 40 UW credit and 20 UW credit modules. The qualification of Postgraduate Certificate can stand alone. It can also be a preparation for MPhil or PhD research. The Certificate can also lead to Postgraduate Diploma level, which consists of modules worth an additional 60 UW credits. This again can stand alone or can be grounding for MPhil or PhD research. From the Diploma level an MTh dissertation of not more than 20, 000 words (60 UW credits) is also an option. All of these levels can stand alone or can be a route into doctoral level research work.
- The Postgraduate Diploma and MTh degree are generally available to students who wish to do research but are either unable to move quickly towards the submission of *work equivalent* to a quality research proposal at the PGCTh level, or who want to develop further skills in particular specialist directions before starting research work.
- The PGCTh course is available in a full-time (residential) and a part-time (non-residential) form. The normal full-time course for PGCTh is up to one year while the part-time version normally lasts from one to two years. For those who wish or need to continue beyond the PGCTh level to Diploma or Master's level, up to two years full-time - or five years part-time - study may be required.
- The PGCTh course is intended to encourage students to develop their own independent study skills in researching academic materials, producing seminar contributions, written papers and a dissertation proposal.
- The course will be conducted through tutorials and seminar groups. Students will be required to produce papers for seminars and to discuss their contributions with their peers. Bibliographical support will be provided, and tutors will give guidance before and after the production of oral and written work.
- Each module is usually assessed by means of one (20 UW credits) or two (40 UW credits) research papers of 4, 000-5, 000 words each.

## PURPOSE OF THE COURSE

- The course is designed for those who wish to pursue their research interest in different aspects of Theology beyond undergraduate level to whatever level is appropriate to their abilities and circumstances. It is suitable particularly (but not exclusively) for students who require a secure basis for proceeding to postgraduate research studies (MPhil/PhD).
- The course aims to build on a person's previous academic experience by deepening their understanding of specific areas of theological study and by bridging the gap between the contrasting demands of undergraduate/ graduate study and postgraduate research.
- The course is particularly helpful for students who seek to explore the qualities of work expected in a doctoral programme. It will consider a variety of study skills and research methods required by doctoral study in theology. It will critically examine and evaluate the use of argument and the value of qualitative and quantitative research methods within different fields of theology.
- The course is highly suitable as a form of in-service academic advance for those professionally engaged as ministers, teachers, missionaries, etc., but it is also appropriate for others with an interest in theological issues at postgraduate level. Some may have the opportunity to take a year aside for full-time study, while others will wish to follow the course on a part-time basis.

## WHAT A STUDENT WILL GET FROM THE COURSE

Upon successful completion of this programme, you will:

- ◆ have acquired an informed and critical understanding of the main themes and theological means of enquiring into the practical life of the church, in the context of the larger culture, and in the interaction of faith communities with their social context in their chosen area of study;
- ◆ be conversant with some of the major issues in recent theological research and have a grasp of major research methodologies in their area of study;
- ◆ have developed independent judgement in analysing evidence, producing critical reviews and constructing sustainable hypotheses on doctoral level study;
- ◆ understand the basic conventions and patterns of research and have produced coherent, cogently argued research projects and a dissertation proposal
- ◆ engage critically with scholarly literature relating to postgraduate research and understand quality criteria associated with doctoral level study;
- ◆ identify and evaluate different research methods, identify a suitable dissertation topic, select an appropriate research method and produce a coherent research proposal

You will also be able to:

- read and use key texts critically and empathetically
- evaluate critically the different conceptual methodologies employed in theology and be able where necessary to propose context-specific adaptations
- recognise different theological, ecclesial and social presuppositions underlying different theological positions
- have a critical understanding of the place and complexity of context in theology
- know about the development of theology as a discipline and of the practice of theology and the relationship between the two, particularly in relation to the life of a faith community

Apart from this, you will also have gained or expanded your skills in a number of other areas, including your ability to communicate your findings, use of electronic databases, skills in problem-solving and in working with others. You will also have been able to take advantage of the chance to enhance your own learning skills so that, if you wish, you are in a position to think about further research.

## APPLYING FOR THE COURSE

### Entry Qualifications

Qualifications for entry to the course will conform to the appropriate regulations of the University of Wales. All applicants should note that, irrespective of a person's qualifications, IBTS would need to satisfy itself that a candidate has achieved the necessary academic standard to complete the course satisfactorily.

- ◆ Applicants will normally possess a first degree in Theology, Religious Studies, Social Studies or Humanities or in some other related subject and have graduated at an approved institution with at least second class honours (GPA B- or 4,00 on a 1-5 scale). Applicants without a degree or whose first degree is in a subject unrelated to Theology, Religious Studies, Social Studies or Humanities may be admitted if they have followed a course of study in Theology whose standard is equivalent at least to a completed second year of a theological degree or if they are complementing their study with additional modules available at IBTS to strengthen their theological proficiency.
- Official transcripts of all previous academic work, including post-secondary school, university and seminary studies should be mailed directly to the Academic Dean of the Seminary by the institution issuing the transcript. If your programme of studies is in progress, a transcript should be sent at this time and a final transcript sent following completion of the programme. In addition, you must send a copy of your secondary school leaving certificate (*Maturita*, 'O' or 'A' level results, high school diploma, etc.).

### The IBTS Application Packet includes the following forms:

- a) The Application for Admission
- b) The Health Examination Report (to be completed by prospective full-time students only). This form should be completed by an examining physician and mailed by the physician directly to the Academic Registrar at IBTS.
- c) The Housing Application Form (to be completed by prospective full-time students only).
- d) Three references: completed by an officer of your Baptist Union or a leader of your denomination if you are not a Baptist, the pastor of your local church and one of your academic teachers. Please have them all mail the references directly to the Academic Registrar at IBTS.

### Other documents needed:

- a) A 10-page typed Research Paper

The research paper is part of the application and is evaluated by the Admissions Committee to help determine research ability and English proficiency. The paper may be a research project completed as part of the applicant's previous studies at another theological institution. The paper should be the work solely of the applicant, including the translation, without help from other people.

b) Evidence of English Competence

The language of instruction at the International Baptist Theological Seminary is English. ALL applicants, except those from Great Britain, the United States, Canada, Australia and New Zealand, must provide evidence of their English competence. Non-native English-speaking students who have completed their prior theological or other studies at an English-speaking institution may also be exempted from the English language test score requirement. If you are not a native of one of those five countries, you must either: 1) submit proof that you have achieved the Advanced Cambridge Certificate, or, 2) submit IELTS results, or, 3) have an official Test of English as a Foreign Language (TOEFL) score (no less than 550 or 270, depending on which of the two scales is used) sent to us directly by the TOEFL organisation. (For your reference, the Seminary's code number is 9574 for the TOEFL exam.) Information regarding this test may be obtained by writing to: TOEFL, P.O. Box 1203, 6801 BE Arnhem, The Netherlands.

c) Czech authorities will require, for visa purposes, the original of your birth certificate and a declaration that you have no criminal record from the authorities in your country.

Application Forms are available from the Academic Registrar at IBTS.

Completed application forms should be sent to:

**IBTS**

ACADEMIC REGISTRAR  
NAD HABROVKOU 3  
164 00 PRAHA 6  
CZECH REPUBLIC

## **COURSE STAFF**

### **COURSE LEADER**

The Revd Doc Parush R. Parushev BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA  
*IBTS Pro-Rector and Academic Dean, Lecturer in Applied Theology*

### **IBTS ON CAMPUS COURSE TUTORS**

Lina Andronovienė BA MTh, PhD (cand)  
The Revd Keith G. Jones BA (Theol) , MA, PhD, FRHistS, MCFI  
Lydie Kucová BA (Hons), MTh PhD  
The Revd Doc Ivana Noble BD, Mgr, PhD, CES  
Timothy F T Noble BA, BA, MEd, STB, PhD  
JUDr Petra Veselá Mgr, DipEurLaw

### **RESEARCH PROFESSORS and SENIOR RESEARCH FELLOWS**

Professor Graham W Ashworth CBE, DL, BArch, MC.D  
Professor J H Y Briggs MA FRHistS  
The Revd J. Andrew Kirk BD, AKC, BA, MPhil  
Professor Nancey Murphy BA, PhD, ThD  
The Revd Ian M. Randall MA, MPhil, PhD, FRHistS  
Professor Glen H Stassen BA, BD, PhD

### **OFF CAMPUS ASSOCIATE LECTURERS:**

The Revd David M. Brown BA, MDiv, ThM, PhD  
David Robin Goodbourn, BA, Med, PhD  
The Revd Dr Ruth M B Gouldbourne MA, BD, PhD  
Rollin G. Grams BA, MTS, PhD  
The Revd Darrell R Jackson BA(Hons), DTh  
The Revd Doc Petr Macek Mgr Th, PhD  
Einike Pilli BA, MA-Ed, PhD  
The Revd Toivo Pilli BA, ThM, PhD  
The Revd Robin L Routledge BA, MA, PhD  
The Revd David W. Shenk BA, PhD, PhD  
The Revd John D Weaver MA, BSc, PhD

### **PRO-RECTOR / ACADEMIC DEAN**

The Revd Doc Parush R. Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA

## LIBRARY AND ITS RESOURCES

Students will have full access to the IBTS library, one of the largest English-language theological libraries on the continent of Europe, which is well stocked in all areas of theology for postgraduate purposes. Library holdings number around 65,000 volumes, including materials in German and other European languages. The library is fully computerised, and the facilities for research are constantly being upgraded.

A professional library staff manage the collection and serves the needs of library users. Besides the qualified and theologically trained staff, students and volunteers give help in the library. In some cases the volunteers are qualified librarians from other countries, for example giving help with archives and research studies. Library staff and volunteers place an emphasis on service and reference help and seeking effective ways to meet the research needs of, especially, remote part-time students. Please refer to the Library web site ([www.ibts.eu/library](http://www.ibts.eu/library)) for further information and contact opportunities.

In addition to books in the lending section of the library, there is a large collection of periodicals and reference books. Periodicals number approximately 300 titles and electronic access is available to older journals and collections. There are audio-visual materials, microfilms and microfiches, and rare books and treatises. ATLA Religion, EBSCO's Religion and Philosophy and ProQuest Religion databases offer access to abstracts and the full text of periodicals in the field of theology. Access is also provided to the Internet, and students are able to consult key academic databases for detailed searches for bibliographical information. The library web site provides a listing of helpful, freely available theological information on the Internet, related to Contextual Missiology and other fields of theological studies (literature, trends and developments, organisations).

The Library is a member of the inter-library loan scheme and has working agreements with the Protestant Theological Faculty of the Charles University, the National Library of the Czech Republic and with the library of the University of Tübingen. Our Library is a member of several associations and networks of European theological libraries that offer professional support, shared periodical resources and acquisition and cataloguing help.

The library offers students ample reading space and the use of seven computers equipped with access to the catalogue, electronic databases, Internet and word processing software. There is also a photocopier, a microfiche/film scanner/printer, 2 traditional scanners and a DVD writer. IBTS also has a student computer room which can be used for research and writing of papers.

An introduction to the Seminary Library and information technologies will be given to all new students at the commencement of the course, but students can approach librarians at any time for further information and clarification.

## STRUCTURE AND DELIVERY OF THE COURSE

### PGCTh

- The PGCTh Course comprises taught modules most of which can be either taken as single (20 UW credits) or double (40 UW credits) modules. Students who wish to undertake research at IBTS must complete this course (60 UW credits) to a required standard before exiting. There is the further option of proceeding to Diploma (with additional 60 UW credits) and eventually to the full Master's degree (the dissertation) in the existing specialist areas of master's studies validated with the University of Wales.
- All students of the PGCTh will follow three modules: Faith and Reason in Contemporary Society and Study and Research Methodology modules (20 UW Credits each) are required from each student; a 20 UW credits specialist module can be chosen by the students from the following options:
  - Faith and Reason in Contemporary Society, Part 2
  - Origins and Early History of Anabaptism
  - Bible, Community and Context, Part 2 (a virtual module on Bible, Community and Context, Part 1, is a prerequisite to enrol in BCC, Part 2)
  - Introduction to Contextual Missiology
- In certain cases a different specialist module may be offered depending on the nature of student's doctoral research project.
- While a student might pass the Certificate with a research work achieving 40% or more, to exit the Course with Postgraduate Certificate in Theology and a prospect for doctoral research work at this level the student should submit at least one publishable research paper (Master's work on or above 65% level in the specialist field) or a workable research proposal for a doctoral level study (PhD or MPhil).
- For the proposal to be deemed of sufficient quality for a student to move on to doctoral level work, after the completion of PGCTh, a mark of 60% or more for the average course work and satisfactory examination of the proposal by IBTS ad hoc proposal committee is required to exit PGCTh with proposal for MPhil or PhD.

## TEACHING, LEARNING AND ASSESSMENT

Learning, teaching and assessment are structured in the following ways:

- *Intensive residential courses* comprising lectures, seminars and individual tutorial support. You will experience different teaching and learning approaches in order to develop skills such as critical analysis, synthesis and evaluation. The teaching styles will depend on the particular modules and class size.
- *Distance learning* in which students are offered access to material through Moodle and are supplied with readers and other requisite material. Learning is supported by contact via Skype, e-mail, mail, phone and, as often as is feasible for the student, face-to-face meetings.
- *Occasional conferences* are organised to give students the experience of a wider range of scholarship and the opportunity of entering into academic discussion
- *Supervision* of research work, including dissertations, involving regular contact with a supervisor, either by e-mail, or where feasible for the student, face-to-face. All students will receive intensive preparation for the writing of the dissertation by means of a residential seminar.
- *Research seminars* are regularly held for residential students and part-time students during intensive teaching periods, enabling students to present their research to their peers.
- *Assessment* is offered by coursework primarily through writing essays

### ***Team Teaching***

Each module in the PGCTh is delivered by team teaching. Taking into account the diverse background and life experiences of the IBTS students, the teaching team balances Eastern and Western European perspectives, as well as Continental and Anglo-American perspectives. To ensure the fluidity of teaching at least two of the members of the team are from the academic staff of IBTS. The diversity of church and cultural perspective is brought by teachers with different denominational backgrounds (e.g. Anglican, Hussite, Mennonite, Brethren, European and American Baptist).

All members of the team are involved in setting the objectives and the goal of each module. They plan, exchange ideas, update the reading list and evaluate the module's performance once a year in direct contact with the Course Leader.

The Course Leader normally is a member of the teams. The Course Leader's function is to provide for the programme's coherence and to ensure the quality of teaching and learning across different modules; to be one of the internal markers for the assessment in each

module and to assist the teaching team in finding suitable tutors and supervisors for students' research or dissertation work if requested.

### ***Modes of delivery***

Delivery of a module depends on the student's enrolment (full-time, part-time local and part-time distance students).

The delivery of the module for full-time students is based on no less than 30 contact hours (one or one and a half-hours weekly lectures/seminar discussions and additional tutorial work). Lectures/seminars for each module are scheduled in advance and announced in the Seminary's academic programme at the beginning of each academic year.

Dependent upon the student's availability, these options are open to part-time local students as well. Part-time local students can attend the regular teaching available for full-time students, but they will do normally only one or at most two modules per year.

For part-time distance students a special intensive teaching format of 30 class-contact hours over two weeks is designed for each module. For the core module it will normally coincide with the orientation week in September. Additional intensive delivery is offered in November and February. Depending on the number of students enrolled, the intensive delivery may consist of lectures or seminars. Additional tutorials for the research work of each student are available for part-time students, in part via electronic mail.

### ***Learning progression***

The structure and the content of the PGCTh Course follow certain theological presuppositions. The programme presumes a critical engagement with academic matters within the pattern of learning together.

The core modules in Academic Reasoning, Research and Writing and Faith and Reason in Contemporary Society and in a specialist discipline combine to provide tools for clarifying the student's research perspective and for studying and reflecting upon the rich variety of different models of Christian responses to, and engagements with, a culture's life. This task is tied in with exploring issues in the Christian community's interpretation, appropriation and application of the biblical texts for its identity and witness within various contexts.

The integrity and coherence of the PGCTh Course and its modules are defined along certain ecclesial presuppositions. They reflect both the life experience and the learning expectations of the Course participants. The student's specific faith perspective on the focus of research is assured by selected required readings, the theological outlook of the principal academic teaching staff, and the shared experience of the life and worship together in a communal ecclesial setting of the student's choice, particularly in the full-time study.

Interaction with the perspectives provided by the larger Christian tradition takes place through recommended and useful readings and the active involvement of students, lecturers and tutors from a variety of Christian denominational backgrounds. The Seminary's

academic life as a centre of multi-cultural, multi-ecclesial exchange plays an important role in widening the perspectives of the students.

The programme thus encourages students to reflect more deeply on their own tradition, while engaging with other traditions in a critically positive manner, which will enable them to deepen their understanding of the nature of the theological task in different contexts.

### ***Attendance***

The PGCTh Course at IBTS is demanding, especially given the fact that most students are working in English as a second language. Therefore, it is imperative that students take the maximum opportunity to participate in all forms of learning and research activities such as lectures, seminars, colloquia, group discussions, case studies and personal tutorials.

- Each tutor will keep an attendance record for all those registered as participants in the particular class or module.
- Any student who has to be absent from a lecture, seminar or tutorial because of illness, personal or family reasons, must seek permission of the Course Leader or the Academic Dean.
- The Registrar will note any student not attending regularly and the situation will be brought to the attention of the Academic Dean, who will interview the student concerned.
- A student failing to meet the attendance requirement for reasons not judged legitimate may be required to repeat the lectures and seminar requirements of the module concerned.

### ***Evaluation of student's progress***

- ◆ In most cases the research work on each module will be assessed on the basis of one (for a single module) or two (for a double module) written papers of between 4,000 and 5,000 words each. To account for the specifics of a student's experience or of the research topic other ways of assessing student work may be used such as a case study, oral presentation, or sermon delivery.
- ◆ It is expected that candidates for PGCTh will complete their first essay and will submit an outline for the second essay on a topic of their research by 15 December of the year of enrolment.
- ◆ Those students who will opt for exiting PGCTh with submitting a proposal for doctoral research work should consider reporting their draft proposals at one of IBTS research colloquia sessions, normally held in January/February.
- ◆ To ensure the quality of assessment and objectivity of marking, all forms of oral presentations will be delivered in the presence of the two internal markers for the module. There will be a recording and taped materials will be sent for external evaluation.

- ◆ A candidate who does not agree with the results of the assessment is allowed to make an appeal to the University of Wales' Verification and Appeals procedure and the Unfair Practice Procedure.
- ◆ Cheating and plagiarism: cheating (the presentation of someone else's work which the student ought to have done personally) or plagiarism (the use of ideas and information from a specific source without giving credit in some manner to the source) will result in the disqualification of the piece of work affected. The IBTS cheating and plagiarism policy is described in the Seminary's *Academic Student Handbook*.
- ◆ Late assignments of papers and dissertation: except for illness, unless arrangements are made with the Course Leader *in advance* or there are some type of extenuating circumstances which could not have been foreseen, all late assignments will automatically be reduced in grade by 10%. The policy of late submission is outlined in the Seminary's *Academic Student Handbook*.

#### ***Assistance available***

- ◆ To assist full time and part-time students' research work, a *Course Reader* will be provided for the core module and the optional modules whenever appropriate.
- ◆ To assist students for whom English is a second or third language, consultations in advanced academic English writing, style and grammar are provided through the IBTS English language Department.
- ◆ To assist students' work on the dissertation project when needed suggestions concerning the format and the content of a dissertation in a particular field of study as well as arrangements for starting, supervision, progress evaluation and submission of the dissertation are outlined in IBTS *Master of Theology Dissertation Handbook*.

## ASSESSMENT REGULATIONS

### *Full-time students*

- ◆ Full-time students must complete their work for the PGCTh (60 UW credits) by a set date in May in time for the external examiners' meeting.
- ◆ Those students who opt for exiting PGCTh submitting a proposal for doctoral dissertation research should consider reporting their draft proposals at one of the IBTS research colloquia sessions in February of the first year of enrolment.
- ◆ The written assignments for each module should be completed by dates set by the Course Leader.
- ◆ The maximum period of study for those students who opt to complement the Certificate later with a Diploma and Master's Dissertation is normally two years from the date of enrolment.

### *Part-time students*

- ◆ Part-time students will normally fulfil two-thirds (equivalent to 40 UW credits) of their contact hour requirements during the first year, and the remaining third in the first half of their second year. All written work for PGCTh should be completed within two years.
- ◆ Those students who opt for exiting PGCTh by submitting a proposal for doctoral dissertation research should consider reporting their draft proposals at one of the IBTS research colloquia sessions no later than in February of the second year of enrolment.
- ◆ The written assignments for each module should be completed by a date set by the Course Leader.

## THE PGCTh COURSE AND DOCTORAL RESEARCH AT IBTS

If you are engaged in ministry (ordained or lay) for a Christian church or have completed graduate studies with the desire to continue deepening your skills and expertise in academic research, this course will offer you an opportunity to deepen and develop your *understanding of theology*, to enhance your ability to engage in sustained, rigorous *theological reflection* on your practice and experience of ministry. The emphasis is on an interdisciplinary and integrative approach. The course will allow you to explore various theological disciplines, to develop various research skills and to develop a habit of theological reflection which integrates theory with practice. It will culminate in working through different research projects arising from some aspect of your guided study or ministerial experience

### **The PGCTh can be seen in a number of ways:**

- ✓ as an opportunity for in-service academic growth / continuing education;
- ✓ as a route to MPhil and PhD studies;
- ✓ as a chance to develop new research skills;
- ✓ as a focus for evaluating some aspects of your current work;
- ✓ as a structure for developing expertise in a particular aspect of theology and/or ministry;
- ✓ as an opportunity to develop a solid research proposal for doctoral level studies;
- ✓ as an opportunity to reflect critically on some of the challenges facing church life and mission in the 21<sup>st</sup> Century;

## PGCTh – What does it involve?

The PGCTh is intended for busy people in a variety of ministries who need to strengthen their research skills before engaging in demanding doctoral level work and may not be able to take extended periods of study time away from their work. Therefore it can be completed on a part-time basis over two year period; indeed, it relies on this pattern, since it requires thoughtful integration of theological study with experience.

The PGCTh consists of three modules worth 60 credits. Its successful completion may lead to the submission of a proposal for doctoral research. It may also, in consultation with the Course Leader and others, be deemed appropriate for a student to complete a further 60 credits leading to the award of a Postgraduate Diploma in Theology (PGDipTh). At this point the student may, if prepared, submit a proposal for doctoral research. However, it may also appear at this stage more suitable for the student to proceed to writing a Master's dissertation (20,000 words) in one of the IBTS Master's programmes.

### **1 The Taught Element**

Postgraduate Certificate in Theology (PGCTh) and Postgraduate Diploma (PGDipTh) level study comprises taught modules shared with the MTh in specialist fields of Theology.

### **2 The Research Project**

*If you successfully complete PGCTh and/or PGDipTh you can leave either with Postgraduate Certificate in Theology or with Postgraduate Diploma in Theology. Conversely, you may complete the entire course of Master in Theology study by writing master's dissertation of 20, 000 words.*

Whilst workbooks will be provided for each module, course members will also need to purchase their own books and equipment. Students are also responsible for all aspects of the production of the research papers and dissertation, including typing, binding, and any photocopying. Students are also advised of the benefits of gaining access to word processing facilities.

Completing PGCTh is normally a prerequisite for admission on IBTS research MPhil and PhD degree studies.

After completing PGCTh, two further options for master's level studies are also available to students who will want to deepen and strengthen their research proficiency by enrolling in one of the existing specialist master's level courses without additional registration with UW. These options are listed below. While delivered and supervised by following IBTS specialist Master level studies tracks validated by the University of Wales, Postgraduate Diploma and MTh degree are a natural progression of the student's studies in the framework of PGCTh

and do not require any additional and separate registration. Both of these options of further study may be considered in their own right. However their primary purpose is to prepare students for successful research work at Postgraduate MPhil and PhD level.

## **Diploma**

- The Diploma level comprises taught modules most of which can be either taken as single (20 UW credits) or double (40 UW credits) modules. Students must complete the Certificate (60 UW credits) to a required standard before exiting or proceeding to the Diploma (60 UW credits) and eventually the MTh dissertation.
- If a student would like to improve on the quality of their research work at Certificate level, he or she can continue their studies with enrolment on a specialist postgraduate Diploma level study.
- Diploma level aims at strengthening the student's research proficiency in a particular field of research. It consists of taught specialist modules validated by UW in the fields of Applied Theology, Baptist and Anabaptist Studies, Biblical Studies, and Contextual Missiology, most of which can be either taken as single (20 UW credits) or double (40 UW credits) modules.
- Students must complete this level of their course (60 UW credits) to a required standard with marks of 50% and more on all modules before exiting with a Postgraduate Diploma or proceeding to a Master's dissertation.
- Student can choose *specialist modules* worth 60 UW credits in total from the following list:

### ***Applied Theology***

Baptistic Theological Perspectives  
Spiritual Formation  
Christian Learning and Leadership  
Homiletics and Communication  
The Church and Social Ethics  
Church and the Environment  
Practical Ministry in the Church Today (Ministerial Formation)  
Youth Leadership and Faith Development  
Critical Thinking, Academic Research and Writing

### ***Baptist and Anabaptist Studies***

The Origins and the Early History of Anabaptism  
Anabaptist/ Baptist Theology of the Church  
Anabaptists, Authority and the Bible  
Baptist Origins and Development in Continental Europe

### ***Biblical Studies***

Biblical Narrative  
Biblical Ethics  
Themes in Biblical Theology

### ***Contextual Missiology***

Theology of Mission 1

Theology of Mission 2 (only after Theology of Mission 1)

Practice of Mission & Evangelism

Christian Presence and Witness among Muslims

Churches Encountering in Mission

Not all of these specialist modules will be taught in any one academic year. Students will be asked to list their order of preferences and these preferences will be taken into consideration in respect of the options offered.

- For full-time students, each module will generally be conducted through regular seminars or tutorials, focusing on a particular aspect of the overall theme. These seminars will be given by teaching staff; students will also do research and make presentations themselves.
- Each module will normally also be available for students working in part-time mode through intensive teaching over one to two week periods normally in September, November and February.
- Most modules will be assessed on the basis of one (for a single module) or two (for a double module) written research papers of between 4,000 to 5,000 words each.
- A candidate who does not agree with the results of the assessment is allowed to make an appeal to the University of Wales' Verification and Appeals procedure and the Unfair Practice Procedure.
- Cheating and plagiarism: cheating (the presentation of someone else's work which the student ought to have done personally) or plagiarism (the use of ideas and information from a specific source without giving credit in an appropriate manner to the source) will result in the disqualification of the unit of the course affected by it.
- Late assignments of papers and dissertation: except for illness, unless arrangements are made with the Course Leader *in advance* or there are some type of extenuating circumstances which could not have been foreseen, all late assignments will automatically be reduced in grade by 10%.

### **The Dissertation**

- If a student will like to deepen further their research qualification, he or she can continue their studies with enrolment for a Dissertation.
- The Dissertation aims at bringing the student's research proficiency to that of Master's level studies in a specialist field of research.
- All candidates for the MTh degree must submit a dissertation.

- The dissertation will be not more than 20,000 words, including footnotes but excluding bibliographies.
- The dissertation will be the result of the student's own authentic research, and is expected to provide evidence of a person's independent analytical, evaluative and creative abilities. The aim of the dissertation is to prepare the student for successful research at a doctoral level and to back up the preparation of a workable doctoral dissertation proposal.

### ***Arrangements for starting the dissertation***

A student may only proceed formally to the MTh dissertation once the following conditions have been met:

- a) The Board of Examiners has indicated that the student has been successful at Postgraduate Diploma level study
  - b) The research title has been approved by the Course Leader and the Academic Dean
  - c) A supervisor has been appointed
- Students may receive initial guidance on the nature and methods of the dissertation research before work for the modules has been completed and before the result of the student's performance at Postgraduate Diploma Level is known. This guidance will concern the choice of a subject and title and preliminary reading. Preparatory work may only be undertaken on the dissertation at this stage provided a student's performance in individual modules is not jeopardised and it is recognised that formal approval for the dissertation is still required.
  - A proposed dissertation title must be submitted, accompanied by a brief outline, on the appropriate form supplied by the Seminary, for approval by the Course Leader and the Academic Dean. In approving a title, the following criteria will be considered:
    - a) The subject matter may be in any aspect of Theology, though it need not be closely related to one of the modules previously studied on the course;
    - b) The proposal should demonstrate a student's ability to analyse and evaluate critically a chosen topic;
    - c) The proposal should provide evidence of the student's independent judgement and creative abilities in synthesising and developing their thinking;
    - d) The subject for study should be based upon an adequate body of knowledge which will enable the student to engage with the material at the appropriate master's research level;
    - e) Academic staff must be assured that the student has access to appropriate resources, including any requirements for supervision on a regular basis during the research and dissertation writing process.

- Students will be offered a dissertation writing seminar and a supervisor will be allocated to each student when the title of the dissertation is approved. The supervisor will normally be appointed from the full-time staff of IBTS, though a second supervisor may also be appointed in appropriate cases.

### ***Supervision of the dissertation***

- The supervisor will have particular concern for the subject matter, bibliography, structure, style and academic level of the dissertation. The final form of the dissertation, however, remains the responsibility of the candidate.
- It is the student's responsibility to ensure that adequate time is allowed in arranging dates for supervisions and in submitting work to their supervisor. A schedule of frequent meetings will be agreed before the student formally starts with the work.

### ***Awards***

- Candidates who achieve the required minimum pass standard and complete 60 UW credits will be awarded the Postgraduate Certificate. Those who meet the requirements for Master's research work at Diploma level and complete 120 UW credits will be awarded the Postgraduate Diploma.
- While a provisional indication concerning a student's progress may be given at the completion of each module, marks for each module will not be finalised until the Board of Examiners has made its decision at the conclusion of each part of the Course.
- A candidate who fails a module may be re-examined once only within the overall time-limit prescribed for the Certificate either in the module as a whole or in those parts which she or he has failed.
- A pass list will be published after the Board of Examiners has reached its final decision.

### ***Awards of Diploma and MTh Degree***

- Candidates who achieve the required minimum pass standard, meet the requirements for Master's research work at Diploma level and complete 120 UW credits will be awarded the Postgraduate Diploma.
- While a provisional indication concerning a student's progress may be given at the completion of each module, marks for each module will not be finalised until the Board of Examiners has made its decision at the conclusion of each part of the Course.
- A candidate who fails a module may be re-examined once only within the overall time-limit prescribed for the degree either in the module as a whole or in those parts which she or he has failed.

- A pass list will be published after the Board of Examiners has reached its final decision.
- Those candidates, who achieve the required minimum pass standard, meet the requirements for Master's research work at MTh level and submit 20,000 words MTh dissertation will be awarded the MTh degree.

## **The Dissertation**

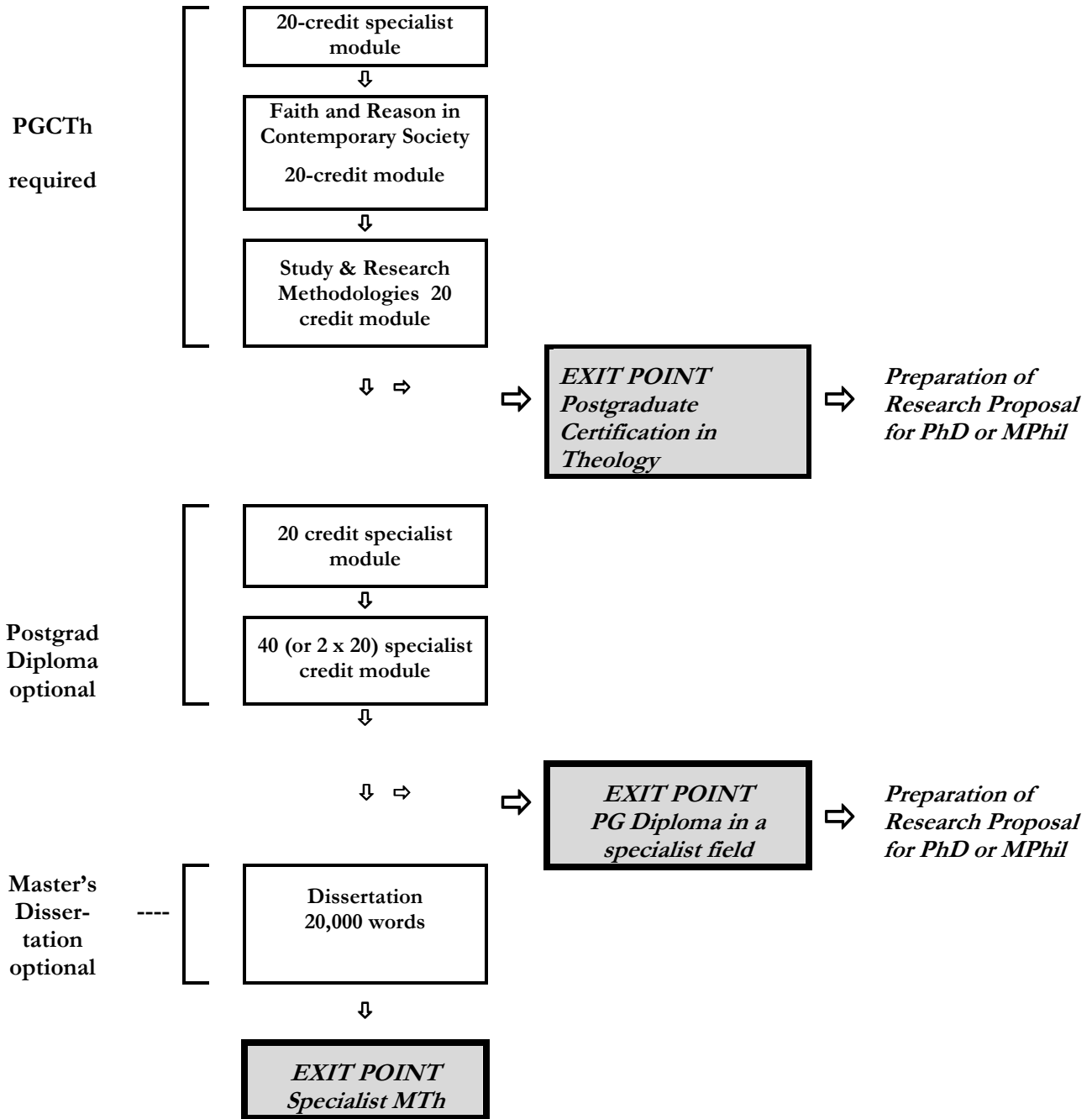
### **Submission of the dissertation**

- IBTS policies and procedures for specialist MTh studies apply for the submission and evaluation of the Master's dissertation projects.
- Dissertations should be submitted in the form and under the conditions prescribed by the University of Wales in the Regulations for Master's Degrees by Examination and Dissertation (Modular Structure).
- Full-time candidates may submit their dissertation from 1st September onwards. The final date for submission of the dissertation is the September 30th which falls two years after the beginning of the student's enrolment.
- Part-time candidates may submit their dissertation from 15th April of their second year of enrolment onwards. The final date for submission is the September 30th which falls five years after the beginning of the student's enrolment.
- All candidates should take particular care to ensure that their dissertation is submitted by the final date allowed under the Regulations. Any candidate who has failed to submit her or his dissertation on time will not be eligible for the mark of Distinction irrespective of the level of performance achieved in any subsequent submission of the dissertation.

### **Award of MTh**

- ◆ Both Postgraduate Diploma level study and Dissertation examination must be passed in order to qualify for the MTh degree. The MTh with Distinction will be awarded to candidates who achieve the required level of distinctive performance in both parts of the degree.
- ◆ The examiners may require a candidate to undergo an oral examination.
- ◆ A candidate who fails the dissertation may re-present it once only, not less than six months and not more than twelve months from the date of the official communication to the candidate of his or her result by the University Registry.
- ◆ A pass list for the MTh will be published after the Board of Examiners has reached its final decision.

## The PGCTh and Possible Exit Points



## **PG-C701 FAITH AND REASON IN CONTEMPORARY SOCIETY**

**20 UW Credits (Compulsory Core Module) and  
20 UW Credits (Specialist Module)**

### *Course Tutors*

The Revd Parush R. Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA

Lina Andronoviene, BA, BA, MTh, PhD (cand)

Professor Nancy Murphy, BA, PhD, ThD

The Revd Ivana Noble, Mgr., PhD, CES

The aim of the Church in Contemporary Society module is to develop habits of theological reflection by engaging in a consideration of contemporary issues in societies in Europe and worldwide in order to stimulate relevant ecclesial life.

- The course will introduce models of theological reflection on church life in contemporary (postfoundationalist, postmodern, postcommunist) societies.
- Participants will investigate the concept of ‘doing theology’ as a tool for relating ministry to contextual issues within globalised society.
- The course will introduce Anglo-American analytical and Continental phenomenological philosophical means for exploring the relationship between the church, the world and the kingdom of God.
- Contextual research will be stimulated for undertaking the examination of specific examples of models of the church operating in different social contexts.
- The ways in which different ecclesial understandings of the Christian gospel influence and shape the faith community’s responses to moral and epistemological concerns will be explored.
- The course will examine the implications of the nature of contemporary societies in transition and the structural changes that are taking place for the shape of the church and for Christian mission and ministry.

Assessment: The module can be delivered as a compulsory single module (Part 1, 20 UW credits for all students enrolled in PCT) or double module (Part 1 and Part 2, 40 UW credits for those enrolled in Applied Theology specialist field). Assessment will be by means of one essay of 4,000-5,000 words (single module) or two essays of 4,000-5,000 words each or one essay and a case study/theological reflection 4,000-5,000 words each (double module).

## SELECTED BIBLIOGRAPHY

Extended reading list is available through the Course tutors.

### Essential Reading

- Ivana Dolejsova (Noble), *Accounts of Hope: A Problem of Method in Postmodern Apologia*, (Peter Lang, 2001)
- Paul S Fiddes, *Tracks and Traces: Baptist Identity in Church and Theology* (Paternoster, 2003)
- Stanley Grenz, and J.R.Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (W/JKP, 2001)
- Trevor Hart, *Faith Thinking* (SPCK, 1995)
- Stanley Hauerwas, (John Berkman & Michael Cartwright, eds.), *The Hauerwas Reader* (Duke UP, 2001)
- Stanley Hauerwas, et al (eds.), *Theology Without Foundations* (Abingdon, 1994)
- Brad J. Kallenberg, *Ethics as Grammar: Changing the Postmodern Subject* (Notre Dame, IN: University of Notre Dame Press, 2001)
- Nicholas Lash, *Theology on the Way to Emmaus* (SCM Press, 1994)
- Lindbeck, George, *The Nature of Doctrine* (Westminster Press, 1984)
- James William McClendon, Jr., *Systematic Theology: Ethics, Volume I* (2002, 1986), *Doctrine, Volume II* (1994), *Witness, Volume III* (Abingdon Press, 2000)
- Nancey Murphy, *Beyond Liberalism and Fundamentalism* (TPI, 1996)
- Nancey, Murphy, and G. F. R. Ellis, *On the Moral Nature of the Universe* (Fortress, 1996)
- Nancey Murphy, *Anglo-American Postmodernity* (West-View Press, 1997)
- Nancey Murphy, *Theology in a Postmodern Age* (IBTS, 2003)
- Perspectives in Religious Studies*, volume 27, # 1 (Spring, 2000). A posthumous *Festschrift* for James McClendon
- Glen Stassen, et al, *Authentic Transformation* (Abingdon, 1995)
- Howard W. Stone, and James O. Duke, *How to Think Theologically* (Fortress Press, 1996)
- Kathryn Tanner, *Theories of Culture: A New Agenda for Theology* (Fortress Press, 1997)
- Jonathan R. Wilson, *Theology as Cultural Critique: The Achievement of Julian Hartt* (Mercer, 1996)
- Nigel G. Wright, *New Baptists, New Agenda* (PaterNoster, 2002)
- John Howard Yoder, *For the Nations: Essays Evangelical and Public* (Eerdmans, 1997)
- John Howard Yoder, *Preface to Theology: Christology & Theological Method* (Brazos, 2002)
- John Howard Yoder, *The Royal Priesthood* (Herald Press, 1998)

### Recommended Reading

- K. C. Abraham, ed., *Third World Theologies: Commonalities and Divergencies* (Wipf & Stock, 1990)
- R. A. Alves, *The Poet, The Warrior, The Prophet* (SCM Press, 1990, 2002)
- R. Bakke, *Theology as Big as the City* (IVP, 1997)
- S. Bergmann, *God in Context: A Survey of Contextual Theology* (Ashgate, 2003)
- G. Boccaccini, *Roots of Rabbinic Judaism* (Eerdmans, 2002)
- L. Boeve & L P. Hemming (eds.). *Divinising Experience* (Peeters, 2004)
- Tod E. Bolsinger, *It Takes a Church to Raise a Christian: How the Community of God Transforms Lives* (Brazos Press, 2004)
- W. H. Brackney, *Christian Voluntarism: Theology and Praxis* (Eerdmans, 1997)

- Sergius Bulgakov, *The Friend of the Bridegroom* (Eerdmans, 2003)
- F. Cameron, *Nietzsche and the 'Problem' of Morality* (Peter Lang, 2002)
- D. A. Carson, *Becoming Conversant with the Emerging Church* (Zondervan, 2005)
- E. I. Cassidy, Cardinal, *Ecumenism and Interreligious Dialogue* (Paulist Press, 2005)
- S. Chan, *Pentecostal Theology & Christian Spiritual Tradition* (Sheffield AP, 2000)
- D. B. Clendenin, *Eastern Orthodox Christianity: A Western Perspective* (Baker 2003)
- E. Clapsis (ed.), *The Orthodox Churches in a Pluralistic World: An Ecumenical Conversation* (WCC, 2004)
- R. Clapp, *A Peculiar People: The Church as Culture* (IVP, 1996)
- J. B. Cobbs, Jr., *Transforming Christianity and the World: A Way beyond Absolutism and Relativism* (Orbis, 2002)
- P. M. Coe, *Willing the Good: Jesus, Dissent, and Desire* (Fortress, 2006)
- J. W. Cook, *Morality and Cultural Differences* (OUP, 1999)
- C. Crockett, *A Theology of the Sublime* (Routledge, 2001)
- C. Crockett (ed.), *Secular Theology* (Routledge, 2001)
- Grace Davie, *Europe: The Exceptional Case* (DLT, 2002)
- J. Drane, *Cultural Change and Biblical Faith* (Paternoster, 2000)
- A. Cardinal Dulles, S.J. *The Splendour of Faith: The Theological Vision of John Paul II* (Crossroad 1999, 2003)
- Collen Carroll, *The New faithful: Why Young Adults Are Embracing Christian Orthodoxy* (Loyola Press, 2002)
- M. Doak, *Reclaiming Narrative for Public Theology* (State Univ. of NY Press, 2004)
- D. C. Daniel, *Breaking the Spell: Religion as a Natural Phenomenon* (Viking, 2006)
- R K Downton, *Authority in the Church: An Ecumenical Reflection on Hermeneutic Boundaries and Their Implications for Inter-Church Relations* (University Press of America, 2006)
- M. Erickson, *Truth or Consequences: the promise and perils of postmodernism* (IVP, 2001)
- D. Fairbairn, *Eastern Orthodoxy: Through Western Eyes* (WJKP, 2002)
- P. Fiddes, *Participating in God* (DLT, 2000)
- Finger, T. N. *A Contemporary Anabaptist Theology: Biblical, Historical, Constructive* (IVP, 2004)
- D. Ford, *Theology: A Very Short Introduction* (OUP, 1999)
- H. Frei, *The Eclipse of Biblical Narrative* (Yale University Press, 1974)
- H. Frei, *Types of Christian Theology* (Yale University Press, 1992)
- R. Friedmann, *The Theology of Anabaptism: An Introduction*, (Herald Press, 1973)
- A. L. García & A. R. Vactor Raj (eds.), *The Theology of the Cross for 21st Century* (Lutheran perspective on grace) (Concordia, 2002)
- S. F. Gibson, *Story Lines: Chapters on Thought, Word, and Deed* (Eerdmans, 2002)
- J. C. K. Goh, *Christian Tradition Today: A Postliberal Vision of the Church and the World* (Peeters Press, 2000)
- G. Goosen, *Bringing Churches Together: Intro to Ecumenism* (WCC, 2001)
- T. J. Goring, *Karl Barth Against Hegemony* (Oxford, 1999)
- L. Green, *Let's Do Theology* (London: Mowbrays, 1990)
- R. C. Greer, *Mapping Postmodernism: A Survey of Christian Options* (IVP, 2003)
- S. Grenz, *A Primer on Postmodernism* (Eerdmans, 1996)
- S. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville: W/JKP, 2001)
- D. L. Guder, *The Continuing Conversion of the Church* (Eerdmans, 2000)
- C. E. Gunton (ed.), *God and Freedom* (T&T Clark, 1995)

- Kai Hafez (ed), *The Islamic World & the West* (Brill, 2000)
- R. Harries, *After the Evil: Christianity and Judaism in the Shadow of the Holocaust* (OUP, 2003)
- Trevor Hart, *Reading Karl Barth* (Paternoster Press, 1999)
- B. A. Harvey, *Another City* (TPI, 1999)
- S. Hauerwas, *Christian Existence Today: Essays on Church, World, and Living In Between* (Brazos Press, 1988)
- S. Hauerwas, *With the Grain of the Universe: The Church's Witness and the Natural Theology* (Brazos Press, 2001)
- P. Helm, *Faith with Reason* (OUP, 2000, 2003)
- R.A.Herrera, *Reasons for Our Rhymes: An Inquiry into the Philosophy of History* (Eerdmans, 2001)
- D. Hilborn & M. Bird (eds.), *God and the generations: Youth Age, & Church Today* (Paternoster 2002)
- C. E. Hill and F. A. James III (eds.), *The glory of the Atonement* (IVP, 2004)
- S. R. Holmes, *Listening to the Past: The Place of Tradition in Theology* (Baker, 2002)
- R. Horner, *Jean-Luc Marion: A Theo-logical Introduction* (Ashgate, 2005)
- G. Hunsinger (ed.), *For the Sake of the World: Karl Barth & the Future of Ecclesial Theology* (Eerdmans, 2004)
- A. Ivereigh (ed.), *Unfinished Journey: The Church 40 Years after Vatican II* (Continuum, 2003)
- Ph. Jenkins, *The Next Christendom: The Coming of Global Christianity* (OUP, 2002)
- Veli-Matti Kärkkäinen, *Pneumatology* (Pentecostal perspective) (Baker, 2002)
- Veli-Matti Kärkkäinen, *Trinity & Religious Pluralism* (Ashgate, 2004)
- B. Kateregga & D. Shenk, *A Muslim and a Christian in Dialogue* (Herald Press, 1997)
- Gordon D. Kaufman, *In the Beginning ... Creativity* (Fortress Press, 2004)
- F. Kerr, *Theology after Wittgenstein* (SPCK, 1997)
- K. Knight, ed., *The MacIntyre Reader* (University of Notre Dame Press, 1998)
- T. Labron, *Wittgenstein's Religious Point of View* (Continuum, 2006)
- G. Loughlin, *Telling God's Story* (CUP, 1996)
- Christopher Stephen Lutz, *Tradition in the Ethics of Alasdair MacIntyre: Relativism, Thomism, and Philosophy* (Lexington Books, 2004)
- F. D. Macchia, *Baptized in the Spirit: A Global Pentecostal theology* (Zondervan, 2006)
- K. McDonnell, *The Other Hand of God: The Holy Spirit ...* (Liturgical Press, 2003)
- A. MacIntyre, *Three Rival Versions of Moral Inquiry* (UNDP, 1991)
- H. McLeod & W. Ustorf, eds, *The Decline of Christendom in Western Europe 1750-2000* (CUP, 2003)
- D. M. McMahon, *Enemies of the Enlightenment: The French Counter-Enlightenment and the Making of Modernity* (OUP, 2001)
- M. Marshall, *Joining the Dance: A Theology of the Spirit* (Judson Press, 2003)
- E. Mazzola, *The Pathology of English Renaissance: Sacred Remains and Holy Ghosts* (Brill, 1998)
- A. Menuge (gen.ed.), *Christ & Culture in Dialogue* (Concordia Acad. Press, 1999)
- P. L. Metzger, *The World of Christ and the World of Culture: Sacred and Secular through the Theology of Karl Barth* (Eerdmans, 2003)
- Mary Midgley, *Evolution as a Religion*, rev. (Routledge, 2002, 1985)
- R. Miner, *Truth in the Making: Creative Knowledge in Theology...* (Routledge, 2004)
- J. Moltmann, *Science & Wisdom* (Fortress, 2003)
- Viggo Mortensen (ed.), *Theology and the Religions: A Dialogue* (Eerdmans, 2003)

- R. J. Mouw, *He Shines in all That's Fair: Culture & Common Grace* (Eerdmans, 2001)
- N. Murphy, *Reconciling Theology and Science* (Herald Press, 1997)
- N. Murphy (ed.), *Virtues and Practices in the Christian Tradition* (TPI, 1997)
- E. J. Muskus, *The Origins and Early Development of Liberation Theology in Latin America* (Paternoster, 2002)
- R. C. Neville, *On the Scope and Truth of Theology: Theology as Symbolic Engagement* (T & T Clark, 2006)
- J. Neusher, B. Chilton, and W. Graham, *Three Faiths One God: The Formative Faith and Practice of Judaism, Christianity, and Islam* (Brill, 2002)
- G. Newlands, *The Transformative Imagination: Rethinking Intercultural Theology* (ASHGATE, 2005)
- Esther Yue L. Ng, *Reconstructing Christian Origins* (feminist perspective) (Paternoster, 2002)
- M. A. Oduyoye and H. M. Vroom (eds.), *One Gospel – Many Cultures: Case Studies and Reflections on Cross - Cultural Theology* (Rodopi B.V., 2003)
- R. E. Olson, *The Mosaic of Christian Belief: Twenty Centuries of Unity and Diversity* (IVP, 2002)
- N. Ormerod, *Introducing Contemporary Theologies* (Orbis, 2002, 2<sup>nd</sup> ed)
- A. G. Padgett, *Science and the Study of God: A Mutuality Model for Theology and Science* (Eerdmans, 2003)
- A. Pierce & G. Smyth (eds.), *The Critical Spirit: Theology at the Crossroads of Faith and Culture* (The Columbia Press, 2003). Irish theological school.
- C. H. Pinnock, *Most Moved Mover: A Theology of God's Openness* Baker, 2001)
- H. Pinto, *Foucault, Christianity and Interfaith Dialogue* (Routledge, 2003)
- W.C. Placher, *Unapologetic Theology* (Westminster/John Knox, 1989)
- J. Polkinghorne, *Faith, Science and Understanding* (SPCK, 2000)
- M. Purcell, *Levinas and Theology* (CUP, 2006)
- A Ramos & M George, eds., *Faith, Scholarship & Culture in the 21<sup>st</sup> C.* (AMA, 2002)
- C. Raschke, *The Next Reformation: Why Evangelicals Must Embrace Postmodernity* (Baker, 2004)
- Hugh Rayment-Pickard, *Impossible God: Derrida's Theology* (Ashgate, 2003)
- T Rowland, *Culture and the Tomist tradition* (Routledge, 2003)
- R. Radford Ruether (ed.), *Gender, Ethnicity, and Religion* (Fortress, 2002)
- P. Sampson, V. Samuel and C. Sugden, *Faith and Modernity* (Regnum Lynx, 1994)
- R. H. Schoeman, *Salvation is from the Jews* (Ignatius, 2003)
- D. Seccombe, *The King of God's Kingdom: A Solution of the Puzzle of Jesus* (PaterNosetr, 2002)
- M. Serretti (ed.), *The Uniqueness and Universality of Jesus Christ: A Dialogue with the Religions* (Eerdmans, 2001, 2004)
- W. R. Shenk (ed.), *Enlarging the Story: Perspectives on Writing World Christian History* (Orbis, 2002)
- F. LeRon Shults and S. J. Sandage, *The Faces of Forgiveness: Searching for Wholeness and Salvation* (Baker Academics, 2003)
- J. M. Soskice & D. Lipton, *Feminism & Theology* (OUP, 2003)
- D. Staniloae, *Orthodox Dogmatic Theology* (T. & T. Clark, 2000)
- D. Stern, *Wittgenstein's Philosophical Investigations. An Introduction* (CUP, 2004)
- D. Stoll, *Is Latin America Turning Protestant? The Politics of Evangelical Growth* (University of California Press, 1990)

- J. Stout & R. MacSwain (eds.), *Grammar and Grace: Reformulations of Aquinas and Wittgenstein* (SCM Press, 2004)
- D. Strange, *The Possibility of Salvation Among the Unevangelised* (Paternoster, 2002)
- L. Sweet (gen. ed.), *The Church in Emerging Culture* (EmergentYS/Zondervan, 2003)
- K. Tanner, *Jesus, Humanity and the Trinity: A Brief Systematic Theology* (Fortress Press, 2001)
- C. Taylor, *Sources of the Self: The Making of Modern Identity* (Harvard UP, 1989)
- Masao Takehaka, *When the Bamboo Bends: Christ & Culture in Japan* (Geneva: WCC, Risk, 2002)
- J. E. Thiel, *God, Evil, and Innocent Suffering* (Crossroad, 2002)
- J. B. Thomson, *The Ecclesiology of Stanley Hauerwas* (Ashgate, 2003). Anglican
- John L. Thompson, *Writing the Wrongs: Women in the OT among ...* (OUP, 2001)
- Jean-Pierre Torrell, O.P., *Saint Thomas Aquinas* (in two volumes CUA, 1996)
- M. Volf, *After Our Likeness* (Eerdmans, 1998)
- M. Volf, *Exclusion and Embrace* (Abingdon, 1996)
- M. Volf & D.C. Bass (eds.), *Practicing Theology: Belief and Practices in Christian Life* (Eerdmans, 2002)
- M. Volf & W. Katerberg (eds.), *The Future of Hope: Christian Tradition amid Modernity and Postmodernity* (Eerdmans, 2004)
- T. Ware, *The Orthodox Church* (Penguin, 1993)
- H.C. Washington, S.L. Graham & P. Thimmes (eds.) *Escaping Eden: New Feminist Perspective on the Bible* Sheffield Academic Press, 1998)
- G. Watson (ed.), *Free Will* (OUP, 2003,
- J. Denny Weaver, *The Non-violent Atonement* (Eerdmans, 2001)
- B. Williams, *Truth & Truthfulness* (Princeton UP, 2002)
- J. Rodman Williams, *Systematic Theology from a Charismatic Perspective* (Zondervan, 1996)
- R. Shortt, R. Williams: *An Introduction* (DLT, 2003)
- R. C. Wood, *Contending for the Faith: The Church's Engagement with Culture* (Baylor UP, 2003)
- D. R. Wright and J. D. Kuentzel (eds.), *Redemptive Transformation in Practical Theology* (Eerdmans, 2004)
- N. G. Wright, *Disavowing Constantine* (Paternoster, 2000)
- M. Yaconelli (gen. ed.), *Stories of Emergence: Moving from Absolute to Authentic* (Zondervan, 2003)
- J. H. Yoder, *The Jewish-Christian Schism Revisited* (SCM Press, 2003)
- Amos Yong, *Discerning the Spirit(s): A Pentecostal – Charismatic Contribution to Christian Theology of Religions* (Sheffield Academic Press, 2000)
- M. York, *Pagan Theology: Paganism as a World Religion* (New York UP, 2003)

# BA-V743 BAPTIST ORIGINS AND DEVELOPMENT IN CONTINENTAL EUROPE

20 /40 UW Credits

(Optional Module)

## *Course Tutors*

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS

The Revd Toivo Pilli BA, ThM, PhD

Professor John H. Y. Briggs MA, FSA, FRHistS

The Revd Keith G. Jones BA (Theol), MA, PhD, FRHistS, MCFI

*Mode and Place  
Delivery* Mixed (Intensive Teaching and Distance Learning) Full or Part- of  
Time

*Methods of  
Assessment* For 20 credits, one essay of up to 5,000 words  
For 40 credits, one essay of up to 5,000 words and one case study.

*Teaching Method* Intensive Teaching, involving seminars, some  
lectures, and presentations

*Learning Outcomes* On successful completion of this module, students should be  
able to:

- demonstrate knowledge of the reasons why Baptist churches emerged in different parts of Europe from the nineteenth century
- show that they possess a critical awareness of how religious, social, political and cultural factors influenced developments
- display independent judgement in analysing historical evidence, producing critical reviews of material and constructing sustainable hypotheses
- show awareness of the development of historical study within the baptistic community and the importance of such study for an understanding of the radical traditions
- give evidence of an ability to analyse the common features which link Baptists and also the differences between Baptists and other

Christian traditions across Europe – Catholic, Orthodox and Protestant

- display an ability to use an historical perspective to illuminate and evaluate contemporary issues within baptistic life in such areas as baptism, ministry and spirituality

*Students who take the module for 40 credits will further be able to:*

- indicate solid acquaintance with at least one major Baptist figure and/or stream of Baptist life, using material drawn in the main from primary sources
- show that they can utilise primary sources to conduct detailed historical research in the form of a case study of Baptist developments relating to their own region
- demonstrate that they are able to contribute to an area of current debate about Baptist ecclesial and or/missional identity in Europe

#### *Content*

The module begins by analysing Baptist origins in the seventeenth century, examining the contribution of John Smyth and Thomas Helwys to Baptist beginnings in Amsterdam and London. The main focus for the students will then be mainland Europe, and students will explore the way Baptists emerged in the nineteenth century in particular. As with all new movements, Baptists in Europe are indebted to a number of broader shaping influences. These can be cultural and can also be specifically religious. Students will discuss the main features of this process as they had an impact on Baptists. They will examine the confluence of different streams of ecclesiological understanding in this period, both from within and outside the continent of Europe. This was a time of new thinking about questions relating to the church and to society. These will be analysed in order to provide more understanding of the way Baptist life was shaped. Students will focus on and critically examine the work of Johann Oncken, who is often seen as the father of Continental Baptists. The enormous contribution of the German Baptists to Baptist growth will be delineated. Sections of the module will look at Baptist life as it emerged in predominantly Protestant, Roman Catholic and Orthodox contexts in Europe. Students will explore the impact of context and the implications of this for today. Mainland European Baptist links with America and Britain will be discussed. Students will also look at features of Baptist mission in and beyond Europe from the later nineteenth century.

*For those students who take the module for 40 credits, the same units will be studied but there will be an additional task.*

Students must engage in research using primary source material and undertake an investigation into some aspect of Baptist development in their own region/country. This is to be in the form of case study, presented as a scholarly historical essay. Primary sources will be dependent on the region/country chosen. The primary sources will normally include church records, local magazines, local history records and in some cases oral evidence. These will be in the local language and will have to be translated into English for the essay.

It will be possible for students, if they so wish, to build on the material gathered for the case study and engage in further primary source research in their own area for the MTh dissertation.

*Transferable Skills: Practised / Assessed*

- Presentation of sustained and coherent argument in written form
- Understanding and critical analysis of a variety of texts
- Research Capabilities and Use of Databases
- Evaluation of methodologies involved in historical study
- Ability to propose new ways of approaching evidence

*Indicative Bibliography*

- Baptist Work in Denmark, Finland, Norway and Sweden* (Stockholm: Baptistmissionens Bokforlags, 1947)
- Barnes, I., *Truth is Immortal: The Story of Baptists in Europe* (London: Carey Kingsgate Press, 1955)
- Bebbington, D. W., ed., *The Gospel in the World: International Baptist Studies* (Carlisle: Paternoster, 2002)
- Beeson, T., *Discretion and Valour, Religious Conditions in Russia and Eastern Europe* (Glasgow: Collins Fontana Books, 1974)
- Byford, C. T., *Peasants and Prophets: Baptist Pioneers in Russia and South Eastern Europe* (London: Kingsgate Press, 1911)
- Coggins, J., *John Smyth's Congregation* (Scottsdale: Herald Press, 1991)
- Coleman, H.J., *Russian Baptists and Spiritual Revolution 1905-1929* (Bloomington and Indianapolis: Indiana UP, 2005)
- Cooke, J. H., *Johann Gerhard Oncken: His Life and Work* (London: Partridge, 1908)
- Davies, N., *Europe: A History* (Oxford: OUP, 1996)
- Dieter, M. E., *The Holiness Revival of the Nineteenth Century* (Metuchen, NJ: Scarecrow Press, 1980)

- Franks, J. D. ed., *European Baptists Today* (Zurich: Baublatt, 1950)
- Green, B., *Crossing the Boundaries* (Didcot: Baptist Historical Society, 1998)
- Green, B. *Tomorrow's Man: A Biography of J. H. Rushbrooke* (Didcot: Baptist Historical Society, 1997)
- Hopper, J. D., 'A History of Baptists in Yugoslavia, 1862-1962', Southwestern Baptist Theological Seminary PhD dissertation (Fort Worth, Texas, 1977)
- Kirkwood, D. R., *European Baptists: A Significant Minority* (New York: Houghton Mifflin, 1972)
- Lee, J., *Theology of John Smyth* (Macon: Mercer University Press, 2003)
- Leonard, B., *Baptist Ways, A History* (Valley Forge: Judson Press, 2003)
- Lord, T. F., *Baptist World Fellowship: A Short History of the Baptist World Alliance* (Nashville: Broadman Press, 1955)
- Lumpkin, W. L., ed., *Baptist Confessions of Faith* (Valley Forge: Judson Press, 1959)
- McBeth, H. L., *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987)
- McConnell, R. T., 'Indigenous Baptists and Foreign Missionaries: Baptist Communities in Romania, Hungary and Yugoslavia 1872-1980' (PhD Dissertation, University of South Carolina, 1996)
- Moore, J. A., *Baptist Witness in Catholic Europe* (Rome: Baptist Publishing House, 1973)
- Parker, G. K., *Baptists in Europe* (Nashville: Broadman Press, 1982)
- Payne, E. A., *Out of Great Tribulation: Baptists in the USSR* (London: Baptist Union, 1973)
- Randall, I., Pilli, T., and Cross, A.R., eds., *Baptist Identities* (Carlisle: Paternoster: 2006)
- Randall, Ian, 'Every Apostolic Church a Mission Society: European Baptist Origins and Identity', in Anthony R. Cross, ed., *Ecumenism and History: Studies in Honour of John H. Y. Briggs* (Carlisle: Paternoster Press, 2002)
- Reports of Baptist World Alliance Congresses
- Rowe, M., *Russian Resurrection, Strength in Suffering – A History of Russia's Evangelical Church* (London: Marshall Pickering, 1994)
- Rushbrooke, J. H., *The Baptist Movement on the Continent of Europe* (London: Kingsgate Press, 1923)
- Wagner, W. L., *Growth Patterns of Baptists in Europe* (South Pasadena, Calif.: William Carey Library, 1978)
- Wardin, A., ed., *Baptists Around the World: A Comprehensive Handbook* (Nashville: Broadman and Holman, 1995)
- Wardin, A., *Evangelical Sectarianism in the Russian Empire and the USSR. A Bibliographic Guide* (Lanham, MD, and London: ATLA and Screecrow Press, 1995)
- White, B.R., *The English Baptists of the 17<sup>th</sup> Century* (Didcot: Baptist Historical Society, 1996)
- Wright, S., *The Early English Baptists 1603-1649* (Woodbridge: Boydell Press, 2006)

In addition there are articles in the major Baptist historical journals. These will be referred to within the module.

# BS-C701 BIBLE, COMMUNITY AND CONTEXT 1

20 UW Credits

(Compulsory Core Module)

## *Course Tutors*

Lina Andronovienė BA, BA, MTh, PhD (cand)  
The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, MCMI  
Lydie Kucová BA (Hons.), MTh, PhD  
The Revd Docent Ivana Noble, CES, BD, MA, PhD  
Timothy F T Noble BA (Hons), BA (Hons), MEd, STB, PhD  
The Revd Docent Parush R Parushev, BSc, MSc, MDiv, PhD, PhD, FRASA  
The Revd Ian M Randall, MA, MPhil, PhD, FRHistS

*Mode and Place of Delivery*      Mixed (Intensive Teaching and Distance Learning) Full or Part-Time

*Methods of Assessment*      One essay of up to 5000 words

*Teaching Method*      Intensive Teaching, involving seminars, some lectures, and presentations

*Learning Outcomes*      On successful completion of this module, you should be able to:

- Demonstrate skills for Bible study and be able to use helpful literature to inquire into the meaning of texts
- Appreciate different traditions, their identity, values, and mission and ministry praxis
- Gain insight into various Christian traditions and understand her/his own tradition from this context
- Show an awareness of the importance of contextual issues in both Biblical interpretation and theological reflection
- Display an understanding of the complexity of the theological tasks and of different tools for approaching that task

*Content*      This module explores issues in the Christian community's interpretation of the Bible for its identity and mission within various contexts. This module will also expose students to the ethos and faculty of IBTS.

1. Introductions
2. Introductions

*The Task of Textual Interpretation (Biblical Studies)*

3. Biblical Hermeneutics task
4. Exegetical Method and Tools
5. From Word to World

*The main streams of Reformation (Baptist/ Anabaptist Studies)*

6. Luther
7. Zwingli
8. Calvin

*Contextual Missiology*

9. A basic introduction to contextual missiology
10. Contextual theology
11. Missiological hermeneutics

*Applied Theology*

12. Contemporary context and the life of the church traditions
13. The essence of the task of theology and theological method
14. Lindbeck's Nature of Doctrine and Christian theological inquiry
15. Summing up (a round table)

*Transferable Skills: Practiced / Assessed*

- **Analytical:** You will be able to use literature designed for Biblical study to inquire into the meaning of texts and gain some critical awareness of the proper use of texts for theological arguments.
- **Synthetic:** You will appreciate the issues involved in integrating and synthesizing the different areas of theological studies and be able to develop a wider theological horizon, that otherwise would be narrowed to only one area.
- **Theological:** You will gain insight into various Christian traditions, their use of the Bible, their understanding of Christian community, and their theology and practice of mission in various contexts. Students will be encouraged to articulate their own approach to using the Bible as an authority for their ministry.
- **Applicatory:** You will learn how to use Scripture in their own theology of the church and missions and to apply Scripture to the issues they face in their ministry.

*Indicative Bibliography*

Bauckham, Richard. *Bible and Mission: Christian Witness in a Postmodern World*. Carlisle: Paternoster Press and Grand Rapids, MI: Baker Book House, 2003.

Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. American Society of Missiology Series 16. Maryknoll: Orbis, 2001.

Bradshaw, Bruce. *Change Across Cultures: A Narrative Approach to Social Transformation*. Grand Rapids, MI: Baker Academic, 2002.

Bray, Gerald. *Biblical Interpretation Past and Present*. Leicester: IVP, 1996.

Chadwick, O. *The Early Reformation on the Continent* (Oxford: OUP, 2001)

Clasen, C-P. *Anabaptism: A Social History, 1525-1618* (New York: Cornell, 1972)

Dixon, C.S. *The Reformation in Germany* (Oxford: Blackwell, 2002)

- Dockery, David S., ed. *The Challenge of Postmodernism: An Evangelical Engagement*. Grand Rapids: Baker Books, 1995.
- Estep, W. R. *Renaissance and Reformation* (Grand Rapids: Eerdmans, 1986)
- Evans, G. R. *Problems of Authority in the Reformation Debates* (Cambridge: CUP, 1992)
- Fee, Gordon. *New Testament Exegesis*. Westminster Press, 1993.
- Goldingay, John. *Models for Interpretation of Scripture*. Grand Rapids, MI: Eerdmans, 1995.
- Gordon, B. *The Swiss Reformation* (Manchester: Manchester UP, 2002)
- Hauerwas, Stanley, Nancey Murphy, and Mark Thiessen Nation, eds. *Theology Without Foundations*. Nashville, TN : Abingdon Press, 1994.
- Hays, Richard. *The Moral Vision of the New Testament: Community, Cross, New Creation*. New York: HarperCollins, 1996.
- Klaassen, W. ed, *Anabaptism Revisited* (Scottsdale: Herald Press, 1992)
- Köstenberger, A. J. and P. T. O'Brien. *Salvation to the Ends of the Earth: A Biblical Theology of Mission*. New Studies in Biblical Theology 11. Leicester: Apollos/ Downers Grove: IVP, 2001.
- Larkin, W. J. and J. F. Williams, eds. *Mission in the New Testament: An Evangelical Approach*. American Society of Missiology Series 27. Maryknoll: Orbis, 1998.
- Lindbeck, George. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Philadelphia: Westminster, 1984.
- Lindberg, C. ed., *The European Reformations Sourcebook* (Oxford: Blackwell, 1996)
- McClendon, James Wm. Jr. *Systematic Theology: Ethics, Doctrine, Witness*. 3 vols. Nashville: Abingdon Press.
- Mullett, M. *The Catholic Reformation* (London: Routledge, 1999)
- Murphy, Nancey, Brad J. Kallenberg, and Mark Thiessen Nation, eds. *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*. Harrisburg, PA: Trinity Press International, 1997.
- Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition*. Kitchener, Ontario: Pandora Press, 2000.
- Niebuhr, H. Richard. *Christ and Culture*. NY: Harper, 1951.
- Osborne, Grant. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, IL: IVP, 1991.
- Randell, K. *Luther and the German Reformation* (London: Hodder and Stoughton, 2000)
- Stassen, Glen H., D. M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture*. Nashville: Abingdon Press, 1996.
- Stuart, Douglas. *Old Testament Exegesis*. Philadelphia: Westminster Press, 1984.
- Williams, G. H. *The Radical Reformation, 3<sup>rd</sup> ed.* (Kirksville: Sixteenth Century Journal Publ., 1992)
- Yoder, John Howard. *Body Politics: Five Practices of the Christian Community before the Watching World*. Nashville: Discipleship Resources, 1992.

## **BS-C702 BIBLE, COMMUNITY AND CONTEXT 2**

**20 UW Credits**

## (Compulsory Core Module)

### *Course Tutors*

Lina Andronovienė BA, BA, MTh, PhD (cand)  
Rollin G. Grams BA, MTS, PhD  
The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, MCMi  
Lydie Kucová BA (Hons.), MTh, PhD  
The Revd Docent Ivana Noble, BD, MA, PhD, CES  
Timothy F T Noble BA (Hons), BA (Hons), MEd, STB, PhD  
The Revd Docent Parush R Parushev, BSc, MSc, MDiv, PhD, PhD, FRASA  
The Revd Ian M Randall, MA, MPhil, PhD, FRHistS.  
The Revd Robin L Routledge BA, MA, PhD

*Mode and Place of Delivery*            Mixed (Intensive Teaching and Distance Learning) Full or Part-Time

*Methods of Assessment*            One essay of up to 5000 words

*Teaching Method*                    Intensive Teaching, involving seminars, some lectures, and presentations

*Prerequisites*                        Bible, Community and Context 1 (This is a compulsory core module)

*Learning Outcomes*                On successful completion of this module, you should be able to:

- Display insights from the historical and current discussion on biblical interpretation
- Understand different hermeneutical approaches, be able to compare and to point out their strengths and weaknesses
- Recognise, appreciate and criticise your own community hermeneutics
- Practice different hermeneutical methods by applying them in Bible interpretation.
- Critically evaluate mission and ministry theology and praxis from the biblical text.

*Content*

1. The Task of Textual Interpretation: History of Interpretation (overview) and Historical-Critical Method (OT)

2. The Task of Textual Interpretation: History of Interpretation (overview) and Historical-Critical Method (NT)
3. The Task of Textual Interpretation: Recent Developments in Interpretation (OT)
4. The Task of Textual Interpretation: Recent Developments in Interpretation (NT)
5. Workshop: Hermeneutics and Exegesis
6. Interpretation in the Baptist/Anabaptist Tradition
7. The Synthetic Task: Biblical Theology (An overview)
8. The Task of Contextual Application: Uses of the Bible for Mission Theology and Practice
9. Biblical Understandings of the People of God: Identity and Mission, Old Testament
10. Biblical Understandings of the People of God: Identity and Mission, New Testament
11. The Task of Contextual Application: Biblical (and other) arguments for Christian Social Ethics
12. The Task of Contextual Application: The Context of the Missional Community
13. The Task of Contextual Application: Rival Versions of the Mission of the Church - D. Bosch
14. The Task of Contextual Application H Richard Niebuhr's 'Christ and Culture'
15. Workshop and Summing Up (a round table)

*Transferable Skills: Practiced / Assessed*

- **Analytical:** Students will gain insights into various hermeneutical approaches and be able to evaluate them critically. They will further develop the ability to use literature designed for Biblical study to inquire into the meaning of texts and gain some critical awareness of the proper use of texts for theological arguments. (See BCC 1)
- **Synthetic:** Students will appreciate the issues involved in synthesizing the diverse Biblical texts in developing a biblical theology of mission. They will be able to develop a synthesis of texts, which has intellectual and theological integrity (See BCC1).
- **Theological:** Students will be able to start with the task of textual interpretation and move through the synthetic task to the contextual application.
- **Applicatory:** Students will learn how to use Scripture in their own theology of the church and missions and to apply Scripture to the issues they face in their ministry (see BCC 1).

***Indicative Bibliography***

Adna, J. and H. Kvalbein, eds. *The Mission of the Early Church to Jews and Gentiles*. WUNT 127. Tübingen: Mohr Siebeck, 2000.

- Bauckham, Richard. *Bible and Mission: Christian Witness in a Postmodern World*. Carlisle: Paternoster Press and Grand Rapids, MI: Baker Book House, 2003.
- Bolt, P. G. and M. Thompson. *The Gospel to the Nations: Perspectives on Paul's Mission*. Leicester: IVP, 2000.
- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. American Society of Missiology Series 16. Maryknoll: Orbis, 2001.
- Bray, Gerald. *Biblical Interpretation Past and Present*. Leicester: IVP, 1996.
- Brown, William P., ed. *Character and Scripture: Moral Formation, Community, and Biblical Interpretation*. Grand Rapids, MI: Eerdmans, 2002.
- Fee, Gordon. *Listening to the Spirit in the Text*. Grand Rapids, MI: Eerdmans, 2000.
- Fee, Gordon. *New Testament Exegesis*. Westminster Press, 1993.
- Goldingay, John. *Models for Interpretation of Scripture*. Grand Rapids, MI: Eerdmans, 1995.
- Goodman, M. *Mission and Conversion: Prosehtizing in the Religious History of the Roman Empire*. Oxford: Oxford University Press, 1994.
- Grams, Rollin G. *Gospel and Mission in Paul's Ethics*. Unpublished Ph.D. Dissertation. Duke University (1989).
- Green, Joel B. ed. *Hearing the New Testament: Strategies for Interpretation*. Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 1995.
- Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. New Haven, CT/London: Yale University Press, 1989.
- Kaiser, Walter C. *Mission in the Old Testament: Israel as a Light to the Nations*. Grand Rapids: Baker. 2000.
- Köstenberger, A. J. and P. T. O'Brien. *Salvation to the Ends of the Earth: A Biblical Theology of Mission*. New Studies in Biblical Theology 11. Leicester: Apollos/ Downers Grove: IVP, 2001.
- Larkin, W. J. and J. F. Williams, eds. *Mission in the New Testament: An Evangelical Approach*. American Society of Missiology Series 27. Maryknoll: Orbis, 1998.
- Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition*. Kitchener, Ontario: Pandora Press, 2000.
- Osborne, Grant. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, IL: IVP, 1991.
- Park, E. C. *The Mission Discourse in Matthew's Interpretation*. WUNT II.81. Tübingen: Mohr Siebeck, 1995.
- Peace, R. V. *Conversion in the New Testament: Paul and the Twelve*. Grand Rapids, Cambridge, UK: W. B. Eerdmans, 1999.
- Schottroff, W. and W. Stegemann, eds. *God of the Lowly: Socio-Historical Interpretation of the Bible*. Maryknoll, NY: Orbis Books, 1984.
- Senior, Donald and Carrol Stuhlmueller. *The Biblical Foundations for Mission*. Maryknoll: Orbis, 1983.
- Stassen, Glen H., D. M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture*. Nashville: Abingdon Press, 1996.
- Stott, J. M. *Paul and the Nations: The Old Testament and Jewish Background for Paul's Mission to the Nations*. WUNT 84. Tübingen: Mohr/Siebeck, 1995.
- Stuart, Douglas. *Old Testament Exegesis*. Philadelphia: Westminster Press, 1984.
- Thiselton, Anthony. *New Horizons in Hermeneutics*. Grand Rapids, MI: Zondervan, 1992.
- Vanhoozer, Kevin. *Is There a Meaning in this Text? The Bible, the Reader and the Morality of Literary Knowledge*. Grand Rapids, MI: Apollos, 1998.

# CM-C706 INTRODUCTION TO CONTEXTUAL MISSIOLOGY

20 UW Credits

(Compulsory Core Module)

## *Course Tutors*

Timothy F T Noble BA (Hons), BA (Hons), MEd, STB, PhD

The Revd J. Andrew Kirk BD, AKC, BA, MPhil

The Revd Wesley H Brown BS, MDiv, PhD

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-Time
<i>Methods of Assessment</i>	One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Learning Outcomes</i>	On successful completion of this module, you should be able to: <ul style="list-style-type: none"><li>• Demonstrate a sound grasp of Missiology as a theological discipline</li><li>• Show that they possess an appreciation of the history and significance of Christian Mission</li><li>• Display a clear understanding of the major missiological concepts and paradigms</li><li>• Show a critical engagement with the importance of context in mission</li><li>• Indicate an awareness of the position of Christianity in the world today</li><li>• Demonstrate solid acquaintance with at least one key missiological text</li></ul>
<i>Content</i>	In this module, students will learn to situate themselves within the missiological debate. They will consider questions regard-ing the nature and content of missiology and

mission, its place within theology, its history, practice and methods. The module will allow them to engage with the complexity of context and the relationship of the Gospel to different cultures. Students will learn to engage with missiological literature and work towards building their own coherent position. The course begins with an overview of ideas about Missiology and its relation to mission (Unit 1), before moving on to look at the history of the discipline (Unit 2). Unit 3 considers the main features of the history of Christian mission, focussing on different missionary paradigms. Unit 4 considers the contemporary state of Christian mission, especially the relationship to culture and to other faiths. Unit 5 looks at questions of contextualisation, and Unit 6 at the relationship and place of the church in Christian mission.

Thus, the course consists of 6 units:

1. Introduction to Missiology and Mission
2. Missiology's Self-Understanding
3. A History of Christian Mission
4. Christian Mission Today: Questions and Challenges
5. Contexts
6. The Mission of the Church

*Transferable Skills: Practiced / Assessed*

- Presentation of sustained and coherent argument in written form
- Understanding and critical analysis of a variety of texts
- Research Capabilities and Use of Databases

*Indicative Bibliography*

- Bevans, S., *Models of Contextual Theology*, Maryknoll, Orbis, 1992
- Bosch, D., *Transforming Mission. Paradigm Shifts in Theology of Mission*, New York, Orbis, 1997
- Brown, D., Greeve Devaney, S., Tanner, K. (eds.), *Converging on Culture*, Oxford, OUP, 2001
- Daneel, I, Van Engen, C., Vroom, H., (eds.), *Fullness of Life for All: Challenges for Mission in the early 21st Century*, Amsterdam, Rodopi, 2003
- Fiddes, P., (ed.), *Faith in the Centre: Christianity and Culture*, Oxford, Regents Park, 2001
- Jenkins, P., *The Next Christendom: the Coming of Global Christianity*, Oxford, OUP, 2007 (rev. and expanded edition)
- Jongeneel, J., *Philosophy, Science and Theology of Mission in the 19th and 20th Centuries. A Missiological Encyclopedia. Part I: The Philosophy and Science of Mission*. Frankfurt, Lang, 1995
- Jongeneel, J., *Philosophy, Science and Theology of Mission in the 19th and 20th Centuries. A Missiological Encyclopedia. Part II: Missionary Theology*, Frankfurt, Lang, 1997

- Lutzbetack, L., *The Church and Cultures: new perspectives in missiological anthropology*, Maryknoll, Orbis Books, 1998
- Montgomery, R., *Introduction to the Sociology of Missions*, Westport, Praeger, 1999
- Moreau, A.S., et al., *Introducing world missions: a biblical, historical, and practical survey*, Grand Rapids, Baker, 2004
- Neely, A., *Christian Mission: a case study approach*, Maryknoll, Orbis, 1995
- Neill, S., *A History of Christian Missions*, Harmondsworth, Pelican, 1986
- Pocock, M., van Rheeën, G., McConnell, D., *The changing face of world missions: engaging contemporary issues and trends*, Grand Rapids, Baker Academic, 2005
- Sanneh, L., *Translating the message: The missionary Impact on Culture*, Maryknoll, Orbis, 1992
- Sanneh, L., *Whose Religion is Christianity? The Gospel beyond the West*, Grand Rapids, Eerdmans, 2003
- Scherer, J.A. (ed.), *New Directions in Mission and Evangelization 2: Theological Foundations*. Maryknoll, Orbis, 1999
- Scherer, J.A., (ed.), *New Directions in Mission & Evangelization 3: Faith and Culture*, Maryknoll, Orbis, 1999
- Stone, B., *Evangelism after Christendom: The Theology and Practice of Christian Witness*, Grand Rapids, Brazos Press, 2007
- Tanner, K., *Theories of Culture. A New Agenda for Theology*. Minneapolis, Fortress, 1997
- Thomas, N., *International Mission Bibliography, 1960-2000*, Lanham, Scarecrow, 2003
- Vanhoozer, K., Anderson, C., Sleasman, M., *Everyday theology: how to read cultural texts and interpret trends*, Grand Rapids, BakerAcademic, 2007
- Verkuyl, J., *Contemporary Missiology: An Introduction*. (Grand Rapids: Eerdmans, 1978).
- Verstraelen/Camps/Hoedemaker/Spindler, *Ecumenical Introduction to Missiology*, Geneva, WCC, 1995
- Walls, A.F., *The Missionary Movement in Christian History*, Maryknoll / Edinburgh, Orbis/Clark, 1996
- Wright, C.J.H., *The Mission of God: Unlocking the Bible's Grand Narrative*, (Nottingham, IVP, 2006)
- Yates, T., *Christian Mission in the Twentieth Century*. Cambridge, CUP, 1996

**PG-C702 STUDY AND RESEARCH METHODOLOGIES**  
**20 UW Credits**  
**(Compulsory Core Module)**

*Course Tutors*

The Revd Parush R. Parushev BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA

Zdenko Širka, Mgr Th, PhD (cand)

Einike Pilli, BA, MA, PhD

Lina Andronoviene, BA, BA, MTh, PhD (cand)

The aim of the Study and Research Methodologies module is to consider various methods of study and research available to students working in the field of theology; and to enable students to produce coherent and viable research proposals for doctoral level study. The module is designed for students who seek to explore the qualities of work expected in a doctoral programme. It will consider a variety of study skills and research methods required by doctoral study in theology. It will critically examine and evaluate the use of argument and the value of qualitative and quantitative research methods within different fields of theology. Having chosen a topic for study, students will construct a detailed literature review, drawing material from a range of sources including relevant academic databases. The module concludes with students preparing a research proposal for the PhD or MPhil dissertation. By the end of this module, students should be able to:

- evaluate a range of research methods;
- discuss qualitative and quantitative methods of research;
- engage critically with scholarly literature relating to postgraduate research;
- critically discuss the quality criteria associated with doctoral level study;
- identify and evaluate different research methods;
- identify a suitable dissertation topic;
- select an appropriate research method;
- access academic databases effectively;
- produce a detailed literature review;
- produce a coherent research proposal

Assessment will be by means of either two pieces of research work: one 2,500 to 3,000 words critical examination of the argument of a book published in the last five years in the student's specialist field of research and one 2,000-2,500 words academic journal style article, providing insights into the logical and convictional structure of an arguments and a research tool for collecting and processing data relevant to student's field of research; or, conversely the student may opt for writing one essay of 4,000-5,000 words, evaluating critical thinking strategies, different research methodologies, or qualitative and quantitative research techniques relevant to student's specialist research interest.

## SELECTED BIBLIOGRAPHY

### *Indicative Bibliography*

- Adler, M. and C. van Doren, *How to Read a Book* (Simon&Schuster, 1994).
- Bell, J., *Doing Your Research Project* (Buckingham: Open University Press, 2005<sup>4</sup>).
- Bell, J., and Opie, C., *Learning from Research* (Open University Press, 2002).
- Brookfield, Stephen, *Developing Critical Thinkers: Challenging Adults to Explore Alternative Ways of Thinking and Acting* (Jossey-Bass Higher Education Series, 1987, 1995)
- Cameron, H., Richter, P., Davis, D., and Ward, F., (eds.), *Studying Local Churches: A Handbook* (SCM Press, 2005)
- Cartledge, M., *Practical Theology: Charismatic and Empirical Perspectives*, (Paternoster, 2003).
- Creswell, J. W., *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (Sage, 1998).
- Creswell, J. W., *Research Design: Qualitative and Quantitative Approaches*, (London: Sage, 1994). Denscombe, Martyn, *The Good Research Guide for Small-scale Social Research Projects*, 2nd edition (Open University Press, 2003, 1998)
- Guest, M., Trusting, K., and Woodhead, L., (eds.), *Congregational Studies in the UK* ( Ashgate, 2004)
- Murray, R., *How to write a thesis*, (Buckingham: Open University Press, 2002).
- Neuman, W. L., *Social Research Methods – Qualitative and Quantitative Approaches* (Boston: Allyn and Bacon, 2000)
- Murphy, Nancey, *Reasoning and Rhetoric in Religion* (TPI, 1994)
- Oppenheim, A. *Questionnaire design, interviewing and attitude measurement* (Continuum, 1992)
- Silverman, D. *Interpreting qualitative data: methods for analysing talk, text and interaction* (Sage, 2001)
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- Balnaves, Mark, and Peter Caputi, *Introduction to Quantitative Research Methods: An Investigation Approach* (SAGE Publications, 2001)
- Barber, Cyril J. and Robert M. Krauss, Jr., *An Introduction to Theological Research*. 2nd ed., Revs. & Exp. (Lanham/NY/Oxford: University Press of America, 2000)
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- Meyers, Chet, *Teaching Students to Think Critically: A Guide for Faculty of All Disciplines* (San Francisco: Jossey-Bass, 1986)
- Ochs, Peter, and Nancy Levene (eds.), *Textual Reasoning* (SCMP, 2002)
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- van Emmeren, Frans H. and Rob Grootendorst, *A Systematic Theory of Argumentation: The Pragma-dialectical Approach* (CUP, 2004)
- Vyhmeister, Nancy Jean, *Quality Research papers for Students of Religion and Theology* (Zondervan, 2001)
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- Lewis-Beck, M. S., A. Bryman & T. F. Liao (eds.), *The SAGE Encyclopedia of Social Science Research Methods*, vol. 1 (SAGE Publs., 2004)
- Lipson, Charles, *Doing Honest Work in College: How to Prepare Citations, Avoid Plagiarism, and Achieve Real Academic Success* (Chicago, The University of Chicago Press, 2004)
- May, Tim, *Social Research – Issues, Methods and Process* (Buckingham: Open University Press, 1997).
- Pryke, Michael, Gillian Rose & Sarah Whatmore (eds.), *Using Social Theory: Thinking through Research* (SAGE, 2003)
- Turabian, Kate L., *A Manual for Writers of Term Papers, Theses, and Dissertations*. Fifth Edition (Chicago/London: The University of Chicago Press, 1987)

### Useful Reading

- Bloker, Joan, *Writing Your Dissertation in Fifteen Minutes a Day: A Guide to Starting, Revising, and Finishing Your Doctoral Thesis* (New York: An Owl Book/Henry Holt and Company, 1998).
- Dunne, Máiréad Dunne, John Pryor and Paul Yates, *Becoming a Researcher: A Research Companion for the Social Sciences* (Maidenhead, Berkshire, England: Open University Press, 2005)
- Jordan, R.R., *Academic Writing Course: Study Skills in English*. 3rd ed. (Longman, 1980, 2002)
- G. A. Kennedy (trans.), *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric* (Atlanta: Society of Biblical Literature, 2003)
- Starbuck, William H., *The Production of Knowledge: The Challenge of Social Science Research* (Oxford: Oxford University Press, 2006)

## ESSAY THEMES AND QUESTIONS

Provisional arrangements

### Faith & Reason in Contemporary Society – Assessments

**Assessed Work:** For a single module, you are required to write an essay or a project of 4,000-5,000 words. For a double module, you are required to write two pieces of work, 4,000-5,000 words each, one of which must be from Section One. Select from the following topics:

#### Section One

1. Explore critically the theological issues raised by the ministry of a faith community within contemporary European societies.
2. How far, if at all, does post-foundationalism affect our understanding of the relationship between the faith community, the world and the Kingdom of God?
3. Using James McClendon's 'biography as theology' approach, analyse the concept of 'doing theology,' and relate this to your own community of reference. Emphasise the theological significance of formative convictions revealed in a person's or community's biography.
4. Compare, contrast and evaluate the styles of theological reflection emerging from a principalist approach to theology (as exemplified by ONE of Reinhold Niebuhr, H. Richard Niebuhr, Paul Tillich or others) and EITHER a phenomenological OR a contextualist approach to theology.
5. Discuss the role of faith communities or churches in the society in which you are living, with special reference to the work of Stanley Hauerwas and his critics.
6. 'Theology is struggle' (James McClendon). Evaluate this statement, with reference to the theological struggles (or lack of them) in EITHER your own faith community OR the wider church in Europe.

#### Section Two

*Case study:*

1. Describe a community or social project run by a church or a church-related agency.

2. Explain the theological and social reasons which have led the church or organisation to embark on this project.
3. Provide a thorough evaluation of the project, assessing to what extent the aims for the project are being fulfilled. (*This evaluation should take into account both the views of those helped by the project and those of the people working in it.*)
4. In the light of this process, present your ideas as to the ways in which this project might develop during the next 3 years.

*Theological Reflection:*

Select a significant experience from your ministry - in the church or in society more widely - which raises questions about the role of the church in the contemporary world, and apply a theological reflection model to that experience. Describe how this reflection opens up new possibilities for action in the future.

## THE ORIGINS AND EARLY HISTORY OF ANABAPTISM - ASSESSMENT QUESTIONS

**Assessed Work:** The module is the core module for students of Baptist and Anabaptist Studies (40 UW credits). Assessment will be by means two essays of 4,000-5,000 words each. For other MTh students it may be taken also as a single module (20 UW credits). Assessment will then be by means of one essay/case study of 4,000-5,000 words. The topics are:

1. To what extent were economic and political factors more significant than theological or ecclesiastical factors for the emergence of the Radical Reformation?
2. Was there an “Anabaptist movement” in the early sixteenth century? Discuss with reference to the monogenesis/polygenesis debate.
3. Critically assess the legitimacy of Harold Bender’s delineation of the ‘Anabaptist Vision’. Does this vision represent the enduring legacy of Anabaptism or are there other more significant elements?
4. Examine the relationship between the early Anabaptists and those known as Spiritualists. What were the main differences between these groups and in what ways did they influence each other?
5. Critically evaluate the contribution to the early Anabaptist movement of either Menno Simons or Pilgram Marpeck.

6. Assess the influence of Balthasar Hubmaier on early Anabaptism and consider to what extent it is legitimate to describe him as an Anabaptist.
7. How far is it fair to dismiss the events at Munster in 1534-5 as an aberration that in no way reflected the concerns and ethos of early Anabaptism?
8. What distinctive views did Anabaptists hold in the areas of either Christology or soteriology, and what factors account for these?
9. Discuss the significance in the early sixteenth century of the issue of 'community of goods' and the diverse expressions of this practice in Anabaptist groups.
10. Why did Anabaptists raise questions about the use of oaths and why did their contemporaries outside the Anabaptist groups find this so disturbing?

## **Bible, Community and Context 1 – Assessment Questions**

*You are required to write ONE essay of 4,000 – 5,000 words on one of the following topics*

1. Outline what you consider would be the main features of a missiological hermeneutic for a context with which you are familiar, giving particular attention to the role of the Bible and the church.
2. Focus on two theologians, one historical and one contemporary, and discuss to what extent and in what way their theology is contextualised.
3. Elaborate carefully on formative elements of baptistic missional communities as derived from specific biblical texts and evaluate the use of these biblical texts.
4. Evaluate one or more Anabaptist leaders (Conrad Grebel, Michael Sattler, Balthasar Hubmaier, Menno Simons, etc.) on the issue of a centre of their biblical theology comparing it with one the Magisterial Reformers (Martin Luther, Johann Calvin, Ulrich Zwingli, Philipp Melanchthon, etc.) and their centre in biblical theology.
5. Evaluate the influence of Erasmus of Rotterdam and 'humanism' on the approach to the Bible found in one of the leading sixteenth-century Protestant Reformers.
6. Analyse and compare the influences of biblical and contextual concerns in the approaches to reform of Martin Luther and Huldrych Zwingli.

7. Evaluate two different approaches taken to the understanding and application of Old Testament law for Christians (Reformed, Ana-baptistic, Dispensationalist, etc.). What implications does the stance toward biblical law have on the theological understanding of biblical authority?
8. Starting from either the concept of Israel as a light to the nations (Isaiah 42, etc.) or that the nations would be blessed through Israel (Genesis 12), evaluate the possibilities and limitations of developing an Old Testament theology of mission.
9. What roles should the Bible and Christian tradition play in the ministries of outreach and social engagement of your faith community?
10. In the light of Lindbeck's cultural-linguistic understanding of the nature of theology, evaluate the relationship between the narrative integrity of the biblical text and narrative approaches to the task of theology.

## Bible, Community and Context 2 – Assessment Questions

*You are required to write ONE essay of 4,000 – 5,000 words on one of the following topics*

1. Critically evaluate Richard Hays' suggestions on intertextuality (*Echoes of Scripture in Paul*) in Biblical interpretation and the subsequent discussion among scholars.
2. Some scholars have advocated a move away from the foundationalist approach to Biblical theology that thought in terms of a 'centre'--the 'centre of OT theology,' 'the centre of NT theology,' 'the centre of Pauline theology.' One popular suggestion has been to explore the synthesis of Biblical texts in terms of narratives rather than concepts. Write an essay in which you critically evaluate this proposal.
3. In *Between Two Horizons*, Joel Green and Max Taylor ask, 'How does one engage in biblical exegesis oriented toward a constructive theological enterprise?' (p. 11). Write an essay in which you critically discuss various proposals (not only in this book) in answer to this question.
4. The role of a community in Biblical interpretation has been increasingly emphasised in the past thirty years. Examples of this emphasis are: 'theological exegesis,' 'canon criticism,' 'Biblical theology,' 'reader-response criticism,' 'Liberation Theology,' etc. What role does and should a community play in Biblical interpretation? You might focus this question on one of these examples, or on whether Old Testament Theology is an historical, Jewish, or Christian study. You may also focus this question on whether there is a 'Baptist' hermeneutic (or Pentecostal, Evangelical, etc.).
5. Some scholars (e.g., David Steinmetz, Stanley Hauerwas) have argued that we need to return to a pre-Enlightenment approach to Scripture. Write an essay in which you

critically evaluate the positive and negative features of pre-Enlightenment Biblical interpretation, with reference to contemporary interest in such approaches.

6. Christopher Rowland and Mark Corner (*Liberating Exegesis*) assume that Biblical interpretation will involve 'eisegesis' (Hans Georg Gadamer is noted for arguing the same point.), but argue that this presents a possibility rather than a problem: Biblical interpretation must involve the community and its context and will, therefore, be relevant and engaging. Write an essay in which you critically engage this issue with respect to Liberation Theology (or related theologies--feminist, Black, postcolonial, etc.).
7. Contextual theologies (e.g., African theology) emphasise the importance of reading Scripture within certain contexts. Hermeneutically, this poses the question whether interpretation is a reader-centred or text-centred activity. Write an essay in which you explore this tension between text and reader with reference to contextual theology.
8. David Bosch (*Transforming Mission*) explored the history of mission theology in terms of 'paradigms'. Others have followed his lead. This approach seems to assume that alternative (even conflicting) theologies can be constructed upon various Biblical texts or motifs (e.g., liberation, reconciliation, life). Alternatively, Richard Bauckham (*Bible and Mission*) has argued that Biblical narratives and themes cohere, and therefore there is one 'metanarrative' for Christian, Biblical mission theology. Critically discuss this issue in mission theology.
9. John Goldingay argues that Christian life and thinking are not only shaped by Scripture but also by 'the church and its tradition, human reason and secular thought, human experience (religious and other), and the commitments we make' (*Models for Scripture*, p. 183). Evaluate this claim with respect to traditional Protestant convictions about the clarity and (sole or primary) authority of Scripture.
10. Critically evaluate the Reformed versus Dispensationalist approaches to interpreting OT prophecy and apocalyptic literature about Israel: how does one's hermeneutic affect whether one finds a future for a national Israel in God's plan or not?
11. Critically evaluate the contribution to understanding a particular text of Scripture made by the historical-critical method and one other, non-author centred method. For the alternative method of interpretation, you may choose a text-centred method (such as rhetorical, structural, narrative or canonical criticism) or a reader-centred criticism (such as reader-response, poststructuralist, or ideological [feminist, liberation, cultural] criticisms). You will find that the literature you read on the alternative method of interpretation will determine which passage of Scripture becomes your focus for discussion.

## INTRODUCTION TO CONTEXTUAL MISSIOLOGY – Assessment Questions

*You are required to write ONE essay of 4,000 – 5,000 words on one of the following topics*

1. Should missiology be understood as a separate discipline, or as a dimension of all theology? Comment on the practical implications of your answer for the mission of the church.
2. Is the adjective “contextual” in Contextual Missiology really necessary?
3. To what extent is it accurate to describe the Church as a ‘sign and instrument of the Kingdom’ in its mission?
4. What do you consider the major challenges for missiology today?
5. With reference to one or more particular contexts, comment on the relationship between theory and practice in mission, showing in what way, if any, theories have influenced the way of doing mission and/or practice has necessitated rethinking the theory.
6. The root meaning of the word ‘mission’ is ‘sending’. Trace the development of this theme in Scripture and comment on its implications for the relationships between God, the Church and the World.
7. “Evangelism cannot be divorced from the preaching and practice of justice” (David Bosch). To the extent that you agree with this statement, what are its implications for mission?
8. What are the particular contributions of Baptist missionary work to the developments of contextual missiology?

## MTh DISSERTATION PROPOSAL FORM

Regulations:

- Before writing their dissertation, each student must complete this form.
- A student cannot begin work formally on his or her dissertation until the following conditions have been met:
  1. The Board of Examiners has indicated that the student has been successful at Part One
  2. The title has been approved by the Course Leader and the Academic Dean;
  3. A supervisor has been appointed.

Please complete 2 copies of this form. One copy will be signed and returned to you once the title has been approved and a supervisor appointed.

Student Name: \_\_\_\_\_

A dissertation proposal should contain the following parts and be about 5 pages in length. The order of topics in the proposal is not crucial. Remember to include your name and the date in your proposal.

### **1. Working Title**

The title should reflect the nature and scope of the proposed research.

### **2. Research Question**

State the research question clearly and briefly. The idea is to state the area of research rather than what will be argued. A proposal that sounds too little like a proposal for research and too much like a study intended to prove what one already believes will not be accepted.

### **3. Motivation for This Research**

Why do you want to do this research? You may also need to deal with questions of your objectivity or subjectivity. .

### **4. Location of and Need for the Research in Current Scholarship**

Here you should show how your proposal fits within the contemporary debate on your topic. This may include a brief listing of the most important literature you will refer to, primary material you will need to access, and, in any case, what your research will contribute.

**5. Scope and Limitations of the Research**

The scope may be defined by persons, groups, geography, chronology, purpose or methods. It specifies the particular area of the topic you will deal with. The limitations address potential weaknesses (access to necessary materials, linguistic, the inability to cover all the aspects of a given question). You can either turn this to your advantage by appealing to what this allows you to do or seek to limit the disadvantages by justifying the work despite these limitations.

**6. Methodology**

What method(s) do you plan to use for your study?

**7. Working Outline**

You may write this either in the form of a detailed draft Table of Contents, including not only chapter headings but also sub-headings, or giving chapter titles and a paragraph on what you plan to do in that chapter. Of course this outline may well change. It should be about one page.

**8. Bibliography**

Significant works should appear here, if not already referred to above. Try to ensure that they demonstrate a broad coverage of the topic, including using works in other languages where possible and relevant.

**TO STUDENTS: Please do not write below this line.**

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Title approved:

Date .....

Supervisor(s) appointed:

(Name of supervisor) .....

(Name of second supervisor).....

Signed:

1.....(Course Leader)

2.....(Academic Dean)

## IMPORTANT INFORMATION

All fees and expenses are to be paid in advance for a full semester.

The Seminary must be assured that the student has adequate financial resources, including funds for return transportation to the home country, before final acceptance is given. As part of the application process, students must provide a financial statement which shows personal resources, family resources, and aid from home churches and/or Baptist unions.

Prospective students not able to pay all of their expenses at IBTS may apply for financial aid through the scholarship/work grant programme, but should understand that approval is not automatic and is reviewed during the year. At the present moment there is no scholarship grant available for the student's spouse or family members. All full time students must take financial responsibility for their own visa costs and travel costs. It is essential that all those who come as residential students have a long term visa for entry to the Czech Republic before they arrive here. Often obtaining a visa is a lengthy process.

Insurance cover available in Czech Republic is quite limited. The seminary can take no responsibility for medical cover for a student or a spouse of a student who is pregnant when she arrives here and IBTS does not provide insurance for any student or spouse who becomes pregnant while here. Pregnancy does not affect the decision of IBTS to accept a student but falsifying or failing to disclose information about pregnancy may result in dismissal from the IBTS programme.

A maximum scholarship award covers registration with the University of Wales, teaching fees, accommodation on campus and breakfast and lunch Monday to Friday in the IBTS Dining Hall. Some students are granted a foundational scholarship.

Basic costs of student life, if living full time on campus, include housing, food, books, registration costs, teaching fees and required medical insurance, and these basic costs can total up to about 30,000 Czech Crowns per month. Incidental expenses for transportation, clothing or other items vary according to each student's needs and habits.

Those full-time students who apply for and are granted scholarship funds are required to perform ten (10) hours of campus work per week, as assigned by the Student Work Supervisor. Each student will have a written job description which is signed by both the student worker and the Student Work Supervisor.

Courses may be undertaken part-time. This option is considerably cheaper. In this case travel to and from the seminary for intensive teaching weeks can be covered by scholarship if a full scholarship is awarded. A part-time student will normally come four times to IBTS for teaching/study purposes during an MTh course.

## EXAMINATION FEES

### A. EXAMINATION FEES

	<u>2009/10</u>	<u>2010/11</u>
MPhil	£226	£232
DCounsPys	£274	£280
PhD	£274	£280

### B. RE-EXAMINATION FEES

	<u>2009/10</u>	<u>2010/11</u>
Master's Resubmission of dissertation	£113	£116
MPhil Full Resubmission	£226	£232
Resubmission on grounds of presentation or detail	£113	£116
DCounsPys Full Resubmission	£274	£280
Resubmission on grounds of presentation or detail	£137	£140
PhD Full Resubmission	£274	£280
Resubmission on grounds of presentation or detail	£137	£140

## OTHER COURSES AT IBTS

IBTS provides higher academic theological training as a support centre for European Baptist seminaries to send well-prepared students for advanced academic work. The courses are designed to prepare students further for pastoral ministry, mission work, other forms of church vocation, and further study in theology.

### MASTER'S STUDIES

IBTS offers a full two years master's programme **Magister in Theology (Mgr.)** completely satisfying the requirements of the Bologna agreement for mutually recognized educational degrees of the European Union and fully accredited by the Ministry of Education of Czech Republic.

Apart from the Certificate in Research in Theology Course, IBTS at this time also offers four other **Master of Theology (MTh)** courses:

The Master of Theology in Applied Theology  
The Master of Theology in Biblical Studies  
The Master of Theology in Baptist and Anabaptist Studies  
The Master of Theology in Contextual Missiology

The University of Wales, a major British University, validates all these courses.

All master's level courses offered by IBTS can be taken as full-time study over one to a maximum of two years or part-time over a period of two to a maximum of five years, in which case the student must come to IBTS for intensive periods of teaching and studying, normally of two to three weeks' duration. Part-time students should count with at least four such periods.

### DOCTORAL STUDIES

In addition, IBTS offers qualified candidates the possibility to pursue research degrees - MPhil and PhD - in appropriate theological disciplines validated by the University of Wales.

Master's and Doctoral students will take part in Baptist Identity and postgraduate seminars as well as in other occasional academic sessions.

### EXCHANGE STUDENTS

Applicants, enrolled in a post-graduate programme at a partner institution, may be admitted each academic year as exchange students, normally for one or two semesters. Exchange students are expected to pursue a tutor-approved and supervised programme of study which will be accepted by the partner institution.

### **SHORT-TERM RESEARCH SCHOLARSHIP**

Applicants interested in independent study or research may be admitted. Admission is based on a written programme of research which the Seminary approves. Applicants consult with the Academic Dean. Applicants are free from all course requirements but may audit some sessions or seminars.

### **CONTINUING EDUCATION**

Strategic non-degree programmes are also offered through our Directors' conference ministry. These short-term courses and conferences may be held on or off campus, and are specifically designed for trained or untrained pastors, lay leaders, educators, and Union administrators. Further, through the Directorate, opportunities are available for personal and corporate spiritual renewal and short-term academic study.

### **CAT PROGRAMME**

This is a one year programme which combines English language teaching with a full programme of theological studies equivalent to one year of first degree college education. It leads to the Certificate in Applied Theology (CAT).

This is designed for lay people who wish to be more fully equipped for service in their local churches.

### **FOR MORE DETAILED INFORMATION ABOUT THE COURSES AND APPLICATIONS**

PLEASE CONTACT ACADEMIC REGISTRAR AT  
registrar@ibts.eu

*Information about IBTS can be found on the IBTS web-site <http://www.ibts.eu>*